THE PRESENT STATE OF EGYPT;

Or, A new

RELATION OF A LATE VOYAGE INTO THAT KINGDOM.

Performed in the Years 1672. and 1673.

By F. *VANSLEB*, R. D.

Wherein you have an exact and true Account of many Rare and Wonderful Particulars of that Ancient Kingdom.

Englished by *M. D.* B. D.

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TO THE READER.

Ingenuous Reader,

TO thee alone I recommend the perusal of this Journal, which not only my self, but some other judicious Persons have thought worthy to appear in our Tongue, and amongst the *Curioso's* of our Nation. The Author is well known to be a Man of Integrity, and one that scorns to impose upon the World an untruth; of which,

in

in this occaſion, nothing can tempt him to be guilty. If therefore ſome Particulars look with a ſtrange and unprobable Countenance, be not ſo unſociable in thy perſwaſion, as to reject whatſoever thou haſt no demonſtration to prove. A ridiculous Humour, and a pernicious Rule, which tends to deprive us of the benefit of many Knowledges, both in Divine and Humane Matters. It is unlikely that ſuch a Perſon of diſcretion and intereſt in the World, as he is known to be, ſhould ſo much forget his reaſon, as to ſub-

ſubſcribe his Name to ſuch falſhoods, as may be eaſily diſcovered at *Rome*, in the place of his ordinary abode. I confeſs ſome Obſervations are trivial and ordinary, but others will prove ſatisfactory to ſuch worthy Souls as deſire to know the paſſages of the World, and Foreign Nations. This Country of *Egypt* hath heretofore been the richeſt Magazin of Learning, as well as of Proviſions: It hath flouriſhed in all Manual Arts, and the rareſt Sciences. No doubt but that there are yet to be ſeen ſome Monuments of

of the Primitive Grandeur and Learning of the ancient Inhabitants: As therefore *Vanslebius* hath judg'd them worthy to be visited in his Travels, and afterwards of this account which he gives in Print, I think them not unworthy of thy knowledge; which thou mayest perhaps improve in the interpretation of some obscure passages of holy Writ, and for other purposes according to thy Profession.

Vale, M. D.

THE PRESENT STATE OF EGYPT:

OR,

A New Relation, or Journal, of the Travels of Father *Vansleb* through *Egypt*.

IN the Year 1671. about the 8th of *May*, I was at *Marseilles*, with an intention to sail again into *Egypt*: for that purpose I found an opportunity, the Ship the *Three Kings*, Commanded by an Aged Captain named *Artaut*, was ready to depart for *Alexandretta*. I went aboard, and set sail from the Port the 20th of the same Month, strait towards *Malta*, where we remained five days, and after directed our Course to *Lernica*, in the Island of *Cyprus*, where the *French* Merchants make their abode; on the Sea-side, looking towards the *South*, we arrived the 17th of *June*.

As soon as I set foot ashore, I fell desperately sick of an ordinary Disease to all Strangers, proceeding from the Infection of the Air, that is an Enemy to them: But my Distemper could not hinder me from going to *Nicosia*, the chief City of the Island. When I felt my Malady increasing every day, and the rather through the

dangerous Infection of the Plague which was then in the Island, I resolved to be carried to *Tripoli* in *Syria*, the neareſt and moſt convenient Port where the *French* Nation hath a Conſul: Whileſt I was at *Nicoſia*, Captain *Arthut* was departed with his Ship for *Alexandretta*, and the 26th of *June* I went aboard another Ship in the Haven of *Lernica*, and the next day with a favourable Wind we landed at *Tripoli*.

Though I had forſaken the infectious Island, the diſeaſe of my body forſook me not, but grew to that paſs, that I prepar'd my ſelf, as Chriſtianity injoyns us, to leave the World: Nevertheleſs, at the end of 35 days, my diſtemper being weary to torment me, ſuffer'd me to recover a little ſtrength; and though I was but weak, I went aboard a Ship bound for *Alepo* the firſt of *Septemb.* arriv'd the 13th, and abode there four Months.

About the laſt of *Decemb.* I went to *Damaſcus*, where I remain'd a Month, and from thence to *Seyda*, where I was alſo two Months.

My purpoſe is not to give any account of the Curioſities of *Lernica*, of *Nicoſia*, of *Tripoli*, of *Alepo*, of *Damaſcus*, and of *Seyda*. Theſe Towns are ſufficiently known to all the World, by the many Relations already publiſhed of the *Levant* Countries: Beſides the ſhortneſs of the time of my abode there, together with the inconveniency of a Quartan Feaver which kept me company ſixteen Months, ſuffered me not to inquire into any ſuch matters. I ſhall therefore in this Treatiſe give an account only of what Curioſities I have ſeen in *Egypt*, where during the ſpace of twenty Months I have had the leiſure and opportunities to take a view of the moſt remarkable

markable things, with the greateſt exactneſs and care imaginable, which hath never been done of this famous and beautiful Country till now.

The 19th day of *February*, 1672. I took Ship at *Seyda*, a Town of *Phœnicia*, to ſail for *Damietta* in *Egypt*; but a contrary Wind roſe, and brought us back to *Seyda* again, where we remain'd till the 16th of *March*. I went then aboard, and met with a favourable Gale, that drove us very happily to *Bogas*, which lies at the Mouth of the River *Nilus*.

I think it convenient, before we proceed, to give a general account and deſcription of *Egypt*, that the things that I ſhall hereafter mention may better be underſtood.

A General Deſcription of Egypt.

Cham, one of the three Sons of *Noah*, had four Children Males, *Cus*, *Miſraim*, named by the *Arabs Beidar*, *Fut*, and *Canaan*. *Cus* was the Father of the *Abyſſins*, *Miſraim* of the *Copties* and *Nubians*, *Fut* of the *Africans*, and *Canaan* of the *Syrians*, and their Neighbours.

Miſraim after the Deluge, as *Macriſi* an *Arabian* Hiſtorian ſaith, pitcht upon *Egypt*, made there his abode, and left it and the Country, as far as the fartheſt part of *Africa*, to his Poſterity. He had likewiſe four Sons, *Iſchemun*, *Atrib*, *Sá*, and *Coptus*, unto whom he divided the Land of *Egypt* in four equal parts; *Coptus* had all that tract of Land, from *Iſvan* to the City of *Coptus*; to *Iſchemun* he allotted the Country from that City to *Memnf*; to *Atrib* he gave the Heart and

middle of *Egypt*, now called *Delta*; and to *Sa* he appointed all the Continent, from the Province of *Beheire* as far as *Barbary*. They all builded Cities in their several Dominions, calling them by their own Names. We shall mention them in the sequel of this Discourse.

After the decease of their Father, the four Brothers were at variance about the Soveraignty, neither of them could endure a Partner. At last they resolved to end their Controversies by a Battle, which was to give the chief Command to the Victor.

Coptus the youngest overcame all the rest of his Brethren, and was acknowledg'd by them as their Chief Lord. He chose the City of *Menuf*, or *Memphis*, where his Father lived, as his Royal Seat. From this King *Coptus* all the Race of the *Egyptians* are now called *Copties*. Likewise from this first King, the *Greeks* have given the name of Αιγύπτος to the Land of *Egypt*, by changing the K into G; which is the custom not only of this Language, but also of the *Arabian*, as may appear by the words *Nekkade*, and *Dunkala*, written in *Arabian* with a K, and nevertheless they are pronounced in discourse *Neggade*, and *Dungala*, as if they were written with a G. They are the names of two Towns; the one in the Upper *Egypt*, and the other in *Nubia*.

The *Moors* and *Copties*, Natural Inhabitants of the Country, call it *Massr*, from *Misraim* the Son of *Cham*, and the Grand-child of *Noah*, who first laid the Foundations of it after the Deluge. And from the same *Misraim*, the *Turks* have named it *Missir*, and the *Jews Eretz Misraim*, the Country of *Misraim*.

Egypt

Egypt is ſcituate in *Africa*, according to the common and ordinary Opinion; nevertheleſs, ſome of the Ancient Geographers have placed it part in *Africa*, and part in *Aſia*, making the River *Nilus* as the Bounds between theſe two great parts of the World.

Egypt is bounded on the *South* with *Nubia*, and the laſt City of *Egypt* is *Iſvan*, called by the *Europeans Siene*, which is commanded by the Bay of *Girge*; on the *Weſt* it hath the Provinces of *Vah*, and *Barca*; and on the *Eaſt* are the *Deſarts* that divide it from *Paleſtina*; and on the *North* is part of the *Mediterranean* Sea.

It ſtretcheth it ſelf in length from the City of *Iſvan* to the Mouth of the River *Nilus*; at *Roſetta*, in a ſtreight line, that is from *South* to *North* about five hundred and threeſcore miles: it is not poſſible to declare it preciſely, becauſe they are not wont to meaſure the Country by Miles, or by Leagues, but by the Camels Journeys only. I ſay here nothing, but according to the Relation of the Authors that have examin'd it.

It is divided, according to the accounts of the *Divan*, or Treaſury, into three parts: 1. Into *Said*, or the Upper *Egypt*, which begins at *Siut*, and extends as far as *Iſvan*. 2. Into *Voſtani*, or the middle *Egypt*, in reſpect of the *Said* and *Cairo*: And 3. Into *Bahri*, or Inferiour *Egypt*. The middle begins at *Gize*, a Village over againſt *Boulac*, and reaches as far as *Momfallout*; and the lower commenceth at *Cairo*, and includes *Alexandria*, and *Damietta*.

The Upper *Egypt*, or that part of it which is habitable and uſeful, is very narrow. In the wideſt part, a Horſe in four hours may paſs over it;

in some places it is not above three hours riding: and the Country in both sides is wild, sandy, and hilly.

I cannot give an exact account of its wideness in the middle, but yet I am perswaded it is not much larger nor wider than the higher part; for being scituated between both, *Egypt* begins to grow wider about *Cairo*; it must needs follow, that the middle is not much wider than the upper part, unless it be about the *Cascieflik* of *Fium*, where *Egypt* in the middle begins to be wider; but yet I cannot give any exact account of it.

The Inferiour part is wider: The Inhabitants reckon about 70 miles from *Damietta* to *Alexandria*, the most Western-Town upon the Sea-Coast.

A Learned Person of this Age, in a discourse concerning the causes of the Inundation of *Nilus*, hath very well proved against the Ancient Philosophers, that the lower *Egypt* hath always been, and is not a new gift of *Nilus*. He grounds his Opinion first upon *Homerus*, who mentions the old City of *Canopus*, which was at one of the chief entrances into *Nilus* from the Sea. Secondly, upon the testimony of *Moses* and *David*, *Ps.* 77. who have mentioned the City of *Tanis*, where was *Pharaoh*'s Court, and where God performed great Wonders.

Egypt was always governed by Kings, but the Royal Seats have not always continued the same, for the Conquerours have altered them according to their pleasure.

The first Royal City, as *Macrisi* saith, was *Amsus*; but the Waters of the Deluge having ruined

ned it, the Posterity of *Noah* built *Menuf*, or *Memphis*, which was the Seat of the Ancient Kings of the Race of *Coptus*, till *Nabuchodonozor* had sack'd it. When *Alexander the Great* had built *Alexandria*, he made it the Principal City, where all the succeeding Kings of the *Greeks* made their Residence for nine hundred years, till the *Arabians* had taken *Egypt*, and made *Foſtat* Metropolis. But when *Giauher*, the General of *Meez le Din-alla* had built *Cairo*, about the year of the *Hegeira* 362. he called it *Dar il Memleke*, that is the Royal Seat, which it hath been ever since.

Egypt hath been govern'd by three several sorts of *Mahumetan* Princes, since the *Arabians* took it from the *Greeks*.

The first were named *Omara Maſſr*, or Lords of *Egypt*, without any other Title. They were all *Arabians*, and Successors of *Amru ibn il Aſs*, who was the first Conquerour, and after to *Abu il Fevares*, the last of that Race. We reckon one hundred and twelve Princes of *Egypt*, during the space of 337 Years, seven Months, and twenty Days. Their Conquest happen'd about twenty years after the *Hegeira*, and ended in the year 358. They all dwelt at *Foſtat Maſſer*, or thereabouts.

The second Race of the *Arabians* were called *Caliphs*. They began to take that Title, when General *Abuhaſſein Giauher* had built *Cairo* by the Order of *Meez le Din-alla*, who was then Prince of *Barbary*, and Conquer'd *Egypt*, and took it from the *Arabians*. *Egypt* was afterwards govern'd by its *Caliphs* about 108 Years, 4 Months, and 22 Days; that is, to the death of *Adet le*

Din-alla, who was the last and Eleventh *Caliph*.

The third sort, named *Sultans* or *Soldans*, succeeded immediately after; of them there have been of four Nations.

The first, who was the Posterity of a certain *Eijub*, were called *Sultans Curdes*.

The second came from beyond the Seas, & were named *Mamaluk Turks*, because they had been before Slaves, and sold by the Merchants of *Constantinople* to the Kings of *Egypt*, who caused them to be brought up and instructed in all Martial Discipline. When the King was dead, one of these Slaves was chosen to succeed in the Throne.

The third sort were stiled *Mamaluks Circassians*, because they came originally from *Circassia*, and were brought thither by the Merchants as the former, and sold also as Slaves to the Kings of *Egypt*, who caused them to be also train'd up as the former, unto whom they succeeded in the Regal Dignity and Command.

The fourth sort, who are now in possession, are the *Sultans* of the Race of *Ottoman*, who overcame the *Circassian Sultans* in the year 922. of the *Hegeira*; for *Sultan Selim* Conquer'd this Kingdom in the year 1517.

Egypt is inhabited at present by *Copties*, *Moors*, *Arabians*, *Turks*, *Greeks*, *Jews*, and *Franks*, and other strange Nations; but as they are not numerous, they deserve not to be mentioned.

The *Copties* or *Copts* are the Natural Inhabitants of the Country, thus called, as we have already said, of *Coptus* the Son of *Misraim*, who was King of *Egypt* after his Father.

The *Moors*, who are named by the *Arabians* *Anladsil Arab*, or Children of the *Arabians*, are like-

likewiſe as well as the *Copties* deſcended from the ſame Father, but they are become *Mahumetans*, and it may be ſince they have Conquered *Egypt*, there are ſome amongſt them yet that are come from the *Arabians*.

The *Arabians* are a people of *Arabia*, and though they live in *Egypt*, they have no communication with the *Moors*, who are originally of the Country. They are of many differing Generations, govern'd by their ſeveral Chieftains, whom I ſhall mention in the ſequel of this diſcourſe.

The *Turks* have eſtabliſh'd themſelves there ſince *Sultan Selimus* conquer'd *Egypt*. Theſe govern the Country, defend it, and act in all Offices of State.

The *Greeks* that live there now, and that make yet profeſſion of the Chriſtian Religion, have been invited thither by the great Trade of *Egypt*; for there is no ſign of the Ancient *Greeks*, who eſtabliſh'd themſelves there when *Alexander the Great* conquer'd *Egypt*; if there be any, they are mingled with the *Copties*, and are called by their names.

And becauſe the *Greekiſh* Emperours that followed the Council of *Chalcedonia* were glad to incourage a Party in *Egypt* againſt the *Copties*, ſworn Enemies of that Council, they protected there the *Greeks* that went thither from *Greece*, that ſubmitted to that Council, and gave them means to eſtabliſh themſelves in this Kingdom; ſince that time the *Greekiſh* Religion hath been there profeſſed.

The *Jews* have always lived there; at preſent they are very numerous, and are in great repute, chiefly

chiefly at *Cairo*, and in the Maritime Towns: but unless it be in such places there are none to be found, for if their occasions call them into the Country, they usually disguise and hide themselves; for when the Country-people find them out, they abuse and affront them strangely.

The *Copties* at present in *Egypt* are not numerous, in comparison of what they have been heretofore; for in the days of *Amru ibn il Ass*, who took this Country from the *Greeks*, there was of this Nation six hundred thousand that paid him Tribute: but now, according to the relation of their own Patriarch, there is scarce ten or fifteen thousand. One of the Causes of this decrease, was their constancy in the Christian Religion, in the time of the *Romans*; their Governours were so furious against them for that reason, that they have put to death millions at a time: for the Histories tell us of the Governour under *Diocletian* the Emperour, who massacred in one night, at *Christmas*, fourscore thousand; who are buried upon Mount *Achmim* in the Upper *Egypt*. And at another time near *Isna*, either the same Governour, or another, put to death so many that they were not to be numbred, for they covered fourscore *Fiddans*, or Furlongs, with their dead martyr'd bodies: The *Fiddan* in *Egypt* contains 400 Cassabs or Yards, every Yard is 6 Cubits.

Another Cause of their decrease in the days of the Christian Emperours, was their obstinacy in maintaining the Errour of *Dioscorus*, one of their Patriarchs, concerning one Nature, one Will, and Person in Jesus Christ, which caused them to suffer almost the same destructions as they

they had done formerly under the Heathen Emperours for the Christian Faith: For when the *Greek* Emperours offered to force them to leave the Errour of *Dioscorus*, and to embrace the Faith established in the Council of *Chalcedone*, and when they found them disobedient and inflexible; they made use of the Sword to compass their design. Amongst the rest the Emperour *Justinian*, as *Macriz* saith in his History of the Patriarchs, caused two hundred thousand *Coptites* to be killed at *Alexandria* for that very purpose. I shall not mention the Cruelties of the other Emperours his Successors exercised upon them. So that such as survived after such like Massacres, when they saw the danger that attended the profession of this Opinion, and of appearing in the Cities, they retreated into the wilderness, or withdrew themselves into the Monasteries, in despair, to lead a Monastical life, without marriage, or thinking to propagate their Nation.

After this, the *Mahometan* Kings and Princes, that have governed *Egypt* since the Christian Emperours, when they found them rebellious against their Government, have not spared them. They have killed the Chief, sold for Slaves the Wives and Children of others, so that the weaker sort have been forc'd to turn *Mahometans*. By this means, after so many evils, this Nation is reduced to a very small number.

They were anciently Heathens, every City had a God to adore.

Abusir, or the old *Busiris*, worshipped a Calf. *Alexandria*, the ancient *Racotis*, adored *Serapis* of Stone. *Achmim*, which is the old *Panos*, acknowledged *Apollo*. *Bana* worshipped a Dog. *Bassa*,

or

or the old *Bubastis*, had for God a Lion of Stone. *Eida* adored *Serapis*. *Ischemunein*, which is the ancient *Hermopolis*, worshipped a Man of Stone. *Isvan*, called by the *Copties Sevan*, reverenced the Tree *Lebaca*. *Cous* worshipped the Moon and Stars. *Mindadi* the Fig-tree of *Pharaoh*. *Memphis* a Calf. *Atrib*, or the old *Atribis*, adored a Calf of Stone. *Semennut*, which is the ancient *Sebennis*, worshipped a Calf of Brass. *Sa* a Hog of Stone. *Tuba* had a respect for the Water and all that is therein. I have taken all these particulars out of an old Manuscript in Arabick, that I have seen in the Monastry of S. *Anthony*.

But since the coming of our Saviour Jesus Christ, they have been some of the first that have embraced the Christian Religion, at the preaching of the Apostle S. *Mark*. They have continued in the right Faith, till *Dioscorus* their Patriarch fell into this Heresie, That in Jesus Christ there was but one Nature, one Substance, one Will, and one Operation. This Errour with its Author was condemned in the Council of *Chalcedone*, and such as receive it are counted as Hereticks by the Church of *Rome*; therefore they have been persecuted by the Christian Emperours in times past.

But because I treat more amply of their Belief and Ecclesiastical Ceremonies in another Book named the Church of *Alexandria*, which I composed for that purpose when I was at *Cairo*, therefore I will say no more at present.

The *Egyptians* have often changed their Language. The first and ancient Language of the Country was that of the *Copties*, which was used all

all the time that their Kings reigned in *Egypt*. But when *Alexander* the Great had ſubdued that Country, they were forced to learn the Speech of their Conquerour, which was the Greek, ſince commonly ſpoken in *Egypt* above nine hundred years, till the *Arabians* had driven away the *Greeks*. They brought in the *Arabian* Tongue, which is now commonly uſed.

Of Saida, *or the Upper* Egypt.

Saïd in Arabick ſignifies a Place or a Country, higher and above another: Therefore becauſe the Upper *Egypt* is higher and above the Lower, it bears this Name. The *Arabians* call it yet *Vogh il ard*, or the Face of the Country, being ſituate on the South of *Cairo*. The *Hogia's* or Prieſts of *Mahomet* turn that way their Faces, when they begin to call the Congregation to Prayers, becauſe *Mecha* is towards the South, in reſpect of all the Territories of the *Ottoman* Empire.

Giafer ibn Daleb, an Arabian Hiſtorian, ſaith, that it is twelve days journey long, as they march with Camels in *Egypt*; but it is not above four Hours travelling from ſide to ſide in the Country that is inhabited: for if we ſhould comprehend in the breadth the Mountains of Sand on the Eaſt and Weſt, it is a great deal broader than we have ſaid.

The City of *Iſvan* is the fartheſt Confine towards the South, which is in the *Caſcieflick* of *Ibrîm*. On the Eaſt it ſtretcheth forth as far as the *Red-ſea*, and on the Weſt as far as the Province of *Vah*. The

The Chief City heretofore was *Hú*, whereof I shall speak hereafter more at large; but now the Capital City is *Girge*, where lives the *Sangiac-Bey* that governs it.

Anciently certain Princes ruled here in the time of the *Arabians*, called in their Language *Omara Said*. They dwelt then at *Hú*, which is the old *Dioſpolis*, ſurnamed the Upper, diſtant from *Girgé* about a days journey, and on the ſame ſide of the River *Nilus* as we go up: But when *Girgé* was inlarg'd by time, and *Hú* fell to decay, the Princes of *Said* ſettled their abode at *Girgé*, which hath been always the Chief City ſince that time till now.

About fifty years ago the *Turks* drove away from thence thoſe *Arabian* Princes, and in their ſtead they put the *Sangiac-Beys*, who are Natural *Turks*; the firſt was named *Soliman-Gianhallat*.

This puts me in mind of a miſtake of *James Albertus* in his diſcourſe of *Egypt*; he ſaith, that *Said* was about 60 years ago a Kingdom of it ſelf, to which the *Grand Seignior* did uſually aſſign a *Pacha*. This Errour hath no ground: Firſt, becauſe in all the Hiſtories, ancient and new, of the *Arabians*, the Province of *Said* is never nam'd *Memleke* a Kingdom, nor *Pachalick* the Government of a *Pacha*, but only *Arde Said*, *i. e.* the Country of *Said*; and its Rulers, were not nam'd Kings, or *Pachas*, but only *Omara Said*, or Princes of *Said*. Secondly, becauſe all the Governours of the *Turkiſh* Race, who have govern'd it ſince the driving out of the *Arabian* Princes, are never call'd in the Regiſters of the *Divan*, nor of the common people, otherwiſe than *Sangiac-Beys*, two only excepted, who were named

named *Pachas*, becauſe they had been *Pachas* before they were the Governours of this Province; and though they did bear this Title, they were always ſubject to the *Pachas* of *Grand Cairo*.

It is certain, the Province of *Said* is very large; and if it were all inhabited, and all manur'd, as is the lower *Egypt*, its *Bey* might contend with the *Pacha* of *Cairo* for pre-eminence. They have often endeavour'd to free themſelves from his Command, but becauſe the inhabited Country is very narrow, and the Villages and Towns ruinated, they could never ſucceed in their deſign.

Nevertheleſs, the Government is much like that of the *Pachas* of *Cairo*, for he hath the ſame Officers to attend him, a *Chiaoux-Bachi*, or a Captain of the *Chiaoux*, an Interpreter, an *Aga* of the *Janizaries*, and other *Aga*'s of the Military Orders, named in their Language *Boulouks*, who are taken out of the Souldiery of *Cairo*, and are paid out of the Reverſions of the *Divan*. He hath likewiſe his *Divan Catebi*, or *Chancellour*; and in truth, he hath all the Priviledges of a *Pacha*, but he hath not the Title, nor the Quality, nor ever had.

This *Bey* gives to the *Pacha* of *Cairo*, as *James Albertus* ſaith, forty Purſes every year; beſides, he ſends him fifty Horſes, fifty Mules, and one hundred Camels. He gives alſo ten Purſes to his *Kehaja*, and his *Aga*: And for the Tax of his Country, he pays to the *Divan* of *Cairo* one hundred and fifty *Ardebs* of Wheat; and when he gives other Grain, he delivers one *Ardeb* and a half, inſtead of one *Ardeb* of Wheat; and beſides, he ſends four hundred and fourſcore Purſes,

Purſes, each Purſe containing five hundred Crowns: And when he is in the laſt year of his Government, he is bound to cauſe all the Lands of his Government to be ſown which the River hath watered, and for his Expences the *Divan* gives him an Allowance.

Of the Caſcieſs *of* Egypt.

IN regard the word *Caſcief* is often repeated in this Treatiſe, I have thought it needful, before I proceed any farther in the general deſcription of *Egypt*, to mention its Origine, and the number and imployment of the *Caſciefs*: By this means we ſhall ſee that all *Egypt* is divided into little Provinces, or Governments.

The word *Caſcief* proceeds from the *Arabick Jickscif*, which ſignifies to diſcover a thing; becauſe their Ancient Office was to viſit their Province and Juriſdiction, to find out the *Arabians*, and Thieves, and Perſons of an ill life, and to puniſh them: But now their Power and Riches increaſing, they have rented the Incomes of their Provinces without altering their Names; ſo that at this time they are the Petty-Governours of *Egypt*, and are in number ſix and thirty.

In the upper *Egypt* are twenty four, namely of *Sint*, where the upper *Egypt* begins, of *Abutig*, of *Temeh*, of *Tahta*, of *Gezire*, of *Sobaitg*, of *Minſcie*, of *Tuh il eſſirat*, of *Cirgé*, where the *Vali* is the *Caſcief*: All theſe are on the *Weſt*-ſide of *Nilus*, before you come to *Girgé*.

Theſe following are likewiſe on the *Weſt*-ſide of *Nilus*; but beyond *Girge*, namely, the *Caſciefs* of

of *Berdis*, of *Ferſciut*, of *Hu*, of *Bahgiura*, of *Farbukgas*, of *Arment*, and of *Iſne*.

Theſe following reſide on the *Eaſt*-part of *Nilus*; namely, the *Caſciefs* of *Scierkabuet*, of *Achmin*, of *Scierkmerg*, of *Limbir ve il cheijam*, of *Scierkfau*, of *Cous*, of *Kenne*, of *Luxorein*, and of *Ibrim*.

Six dwell in the middle *Egypt*; namely, at *Momfallot*, where the *Caſcief* Commands the other of *Vah*; there is the *Caſcief* of *Iſchmunein* that dwells at *Minie*, the *Caſciefs* of *Behneſe*, of *Fium*, of *Gize*: All theſe are at the *Weſt*-ſide of *Nilus*; and on the *Eaſt* there is only the *Caſcief* of *Atfieh*, in the middle of *Egypt*.

There are alſo ſix in the lower *Egypt*; namely, of *Menuf*, of *Garbie*, which two Provinces are in the Iſle of *Delta*. The *Caſcief* of *Beheire* reſides in the *Weſt*-ſide of *Nilus*, as we go to *Gize*, over againſt *Cairo*. This Province reaches as far as *Alexandria*, and includes the little *Caſcief* of *Tarane* that depends upon it. There is likewiſe the *Caſcief* of *Kel*, *Jub*, in the ſame ſide as *Cairo*, and the *Caſcief* of *Manſoura* on the ſame hand, near the Province of *Keliub*, and the *Caſcief* of *Bilbeis*, which is on the ſide of *Grand Cairo*.

All the *Caſciefs* of the inferiour *Egypt*, and ſome alſo of the middle, never abide in the Towns of their Juriſdictions, for the moſt part, but only eight or nine Months, from *January* till *Auguſt*. When *Nilus* begins to overflow the Banks, then they retreat to *Cairo*, where they dwell till the Waters are gone, and that the *Berſim*, or *Sinfoin*, is grown high enough to feed their Horſes.

When the Governours are gone out of their

Towns, there is no assurance for a Traveller, for the *Arabians* and Thieves having no body to fear in the quarter, they watch for their prey in the passages and high-ways; so it is not safe to travel by Land, till they be return'd to their Jurisdictions again, which commonly happens at the Feast of the *Epiphany* of the *Copties*.

They observe this order in going from *Cairo*; the *Cascief* of *Garbie* departs the next day after the *Epiphany*, of *Menuf*, the day following; the third day the *Cascief* of *Beheire*, the fourth of *Mansoura*, the fifth of *Atfieh*, the sixth of *Keliub*, the seventh goes away Lord of *Gize*. They all come back again to *Cairo*, in the Month of *August*, in the same order.

This is the Tax that was commonly paid in the year 1634. as *James Albertus* saith; I know not whether there is any alteration.

The *Cascief* of *Beheire* pays to the *Pacha* 30 Purses, to his *Kehaja* and *Agas* six Purses, and to the *Divan* or Treasury of the *Grand Seignior*, yearly in four portions, four hundred and four-score Purses. He hath at his Command two hundred men, half *Spahis*, and half *Metferracas*; and besides these, he hires many more to give a check to the *Arabians*. He is bound to make the water of the River to run into *Alexandria*, through the *Calitz* or Conduit of *Cleopatra*, which conveys the water from a Village called *Latf*; he is bound also to entertain Souldiers all along the Channel, to see that the water be not cut off: he is also bound to cause it to be cleansed at his own charges. In his Province are one hundred three-score and ten Towns and Villages.

The *Cascief* of *Menuf* pays to the *Pacha* five

and

and twenty Purſes, to his *Kehaja* and *Agas* four, and to the *Divan* two hundred fourſcore and ſixteen; and the *Divan* of *Cairo* is obliged to entertain one hundred *Spahis* to keep his Country.

The *Caſcief* of *Garbia* pays to the *Pacha*, as I underſtood when I was at *Cairo*, one and thirty Purſes; two to his *Kehaja*, to the *Emir Achour*, a great Officer, eighteen thouſand *Medins*; and in all, one hundred and twenty Purſes. The *Divan* of *Cairo* allows him one hundred and fifty Souldiers; he lives at *Mohelle Kebire*, or the *Great Mohelle*, the Chief Town of the Province.

The *Caſcief* of *Manſoura*, as *James Albertus* ſaith, gives to the *Pacha* five and twenty Purſes, four to his *Kehaja* and *Agas*, and to the *Divan* two hundred fourſcore and ſixteen. The *Divan* entertains a hundred Souldiers in his Province, and keeps as many more.

The *Caſcief* of *Keliub*, which was the old *Calliope*, ſcituated on the *Eaſt* ſide of the River *Nilus*, as *Cairo*, pays to the *Pacha* five and twenty Purſes, four to his *Kehaja* and *Agas*, and to the *Divan* two hundred fourſcore and ſixteen. The *Divan* keeps for him, as for the former, a hundred Souldiers.

When the *Caſcief* receives the *Coftan*, or his Commiſſion from the *Pacha*, he ſpends about five hundred Crowns. All ſuch perſons as have been *Chiaoux* and *Metferracas* may pretend to this Office: Theſe *Metferracas*, amongſt the *Turks*, are a Noble kind of Horſemen.

Of the Seasons of Egypt.

THough the *Copties* are much despised by all the *Mahumetans*, they are esteem'd because of the computation of the time; for the *Mahumetans* in all their actions, either private or publick, never make use of their own computation, but of that of the *Copties*, as the justest and the best for their business: For example, they say not, that the Rains fall such and such a day of their Month, but such a day of the Month of the *Copties*. They reckon *Easter*, called *Camsins*, not after their *Beiram*, but according to the *Easter* of the *Copties*: So that they govern all their actions, and all their publick affairs, not according to their own, but according to the *Copties* Calendar.

The *Copties* divide thus the Seasons of the Year: They reckon the *Autumns*, called by the *Arabians il Charif*, from the 15th day of the Month *Tot*, or *September*, till the 15th of *Kijahak*, or *December*.

Winter, named by them *il Scitte*, begins on the 15th day of *December*, and ends on the 15th day of *Baramhat*, or *March*.

The *Spring*, called by them *il Auvel rebie*, begins on the 15th day of *March*, and ends the 15th day of *Baoni*, or *June*.

The *Summer* on the 15th day of *June*, and ends the 15th day of the Month *Tot*, or *September*: they reckon for every Season just three Months.

They begin the year the 8th day of *September*, according to the *Gregorian* stile, or on the 28th of *August*, according to the Calendar of the *Greeks*.

They

They reckon this present year 1672. to be the 1398. year since the Vice-Roy of *Diocleſian* maſſacred ſo many Martyrs, at which time they begin their computation.

Theſe are the names of their Months, and the days in which they begin.

Tot, or *September*, begins the 8th day of ours.
Babe, or *October*, begins the——of ours.
Hatur, or *November*, begins the——of ours.
Kijahak, or *December*, begins the 7th of ours.
Tube, or *January*, begins the 6th of ours.
Amſcir, or *February*, begins the 4th of ours.
Baramhat, or *March*, begins the 7th of ours.
Bermude, or *April*, begins the 6th of ours.
Beſciens, or *May*, begins the 6th of ours.
Baoni, or *June*, begins the 5th of ours.
Abib, or *July*, begins the 5th of ours.
Meſſr, or *Auguſt*, begins the firſt day of ours.

Every Month hath 30 days, which make up 360. and becauſe there wants yet five to compleat the year, they add the five at the end of all, and call them *Epagomene*, which ſignifies *added*, to make up the full year.

The moſt temperate Seaſon hath ſomething of the *Spring* and the *Autumn*; which two Seaſons cannot well be diſtinguiſhed in *Egypt*. Now the mild Weather begins in the Month of *September*, then the people begin to breath the freſh air; but as about this time the Fields are all drown'd in water, and that there is no walking up and down by Land, the abode is not then ſo pleaſant till the middle of *November*: Then the Country is dry, the Ways are free, the Waters are run into their uſual Currents, the Birds are to be taken by the Fowler, the Air is pleaſant,

the heat of the Sun is ſupportable, the Fields grow green, and the ſweet and freſh Gales blow every where. In ſhort, the Seaſon is then very pleaſant, and continues ſo till the middle of *April*.

The cold ſeaſon, which is anſwerable to our *Winter*, begins about the middle of *December*: it is a delightful time, unleſs in the ſeven days which the Arabians call *Berd il agiuz*, or the cold of the old Hag; they begin about the 7th of *February*, and continue till the 14th; the Mornings are then very cold, the Sky is cloudy, the Rains fall, and the Winds are commonly very boiſterous.

Though the *Winter* is there very mild, perſons of Eſtate wear Furr'd Gowns, from the Month of *November*, till the Month of *March*, not becauſe of any great cold, for there is ſcarce any, but becauſe then the Weather is variable, and they fear to be incommoded with the diſtempers which this changeable weather produceth.

The *Summer* is the worſt and moſt troubleſom ſeaſon, becauſe of the exceſſive heats of the hot Winds, and the dangerous diſeaſes that are rife, chiefly at that time, which the *Egyptians* call *Camſins*, which we name *Eaſter*. This dangerous ſeaſon begins about the *Eaſter*-Monday of the *Copties*, and ends at their *Whitſon*-Monday. About this time the Winds, called by the *Arabians Meriſſi*, are boiſterous; they are ſo hot and troubleſome, that they are ready to ſtifle the breath, and they raiſe in the Air ſo much Straw and Sand, that the Sky is darkned. This Sand is ſo ſubtil, that it penetrates through every little chink and hole.

About

About this time Malignant Fevers commonly reign, Dyſenteries, and many other Diſeaſes; the leaſt is incurable, if the neceſſary Remedies be not applied in time: And when theſe winds blow, the bodies that are not diſtemper'd, are caſt down, and not well.

Theſe Southerly winds blow not every day in this ſeaſon, nor every year in the ſame manner and fury; for in the year 1672. they blew but twelve times, and the next year but twice, and that very moderately; other freſher and wholeſomer winds blew the reſt of the time. It is not poſſible to expreſs the joy of the people, when theſe Southerly winds favour them, and are mild.

The ordinary time of Rains and Winds, which might be compared with our *Autumn*, begins in the Month of *December*, and continues till *January*, and *February*; though at *Roſetta*, and *Alexandria*, the Rains fall at other times, becauſe of the Seas that are ſo near. At the Eve of the *Pentecoſt*, in the year 1672. the weather was full of Rain at *Roſetta*, and the next day followed a very thick Miſt. On the 24th day of *November*, in the ſame year, the Rains fell very moderately at *Cairo*; the Sky was obſcure, and full of wind; and on the tenth, eleventh, fourteenth and fifteenth in the ſame Month, very furious Rains fell. By this you may ſee, that it is a great errour to ſay, that it never Rains in *Egypt*.

I have often ſeen in my Travels, that the weather hath been ſo miſty and moiſt, that my Beard and Cloaths have been ſo wet, that a ſhowre of Rain could not have wetted them more; and that which is wonderful is, that this

happened in a season that none ever expected it. During several mornings in the Month of *April*, in the year 1672. in my travelling from *Damietta* to *Cairo*, the same thing happen'd to me in the Month of *June* at *Rosetta*; and in the Month of *September* at *Benesuef*; and in *October*, in my return from the Monastery of S. *Anthony*.

These wet Mists are more frequent about *Cairo*, than in other places. They begin usually about the Month of *November*, before the rising of the Sun, and continue all the *Winter*. Some happen in other seasons of the year, and many times in *Summer*, as I have taken notice in the year 1672. in the beginning of *August*, in my return back from *Fium* to *Mocanan*, a Village about four hours travelling from *Cairo*, I saw upon the Town so thick a Mist, that I could not discover it, nor the *Pyramids* that are near, though the Air was clear where I stood.

In all the seasons of the year, when the nights are serene, there is so much Dew that falls, that it may very well be taken for a little showre; but when the Sky is cloudy, there falls no Dew. Were it not for these Dews, there would be no Grass nor Corn, the Trees would bear no Fruit, the wild Beasts in the Desarts could not live where there are no Fountains nor Rivers, and where the Rains fall but seldom. Thunders are not often heard; in all the time that I was in *Egypt*, I heard this noise but twice, on the first day of *January*, and on the fourth of *May*, 1673.

I have already spoken of the two chief Winds that blow in *Egypt*, *Merissi* and *Maltem*. I must further take notice, that not only the *Southern* Winds are named *Merissi*, but also the Eastern. They

They blow commonly twice every year; at *Eaſter*, called (as I have already ſaid) *Camſin*; and from the Month of *November*, till the middle of *February*. They are helpful to thoſe that travel down the River *Nilus*, and to the Ships that ſail from the *Indies* and *Arabia* through the Red-Sea to *Sues*: But they are contrary to thoſe that go up the River: From hence it ſometimes happens, that Travellers are 30 days going up from *Cairo* to *Girge*, which Voyage is eaſily performed in 8 or 10 days when the other winds blow.

The Winds called *Maltem* or *Teijáb* are Weſterly Winds: They begin about twelve days before the Rain falls, and laſt till the Month of *November*; during that time ſcarce any other Wind blows. The Winds called *Meriſſi* are hot, they ſpoil the Corn, and are hurtful to every thing; but theſe nouriſh and refreſh, not only the Corn, but are comfortable to Man and Beaſt, for they are cooling, and give ſtrength.

They ſtop the Mouth of the River, and cauſe the Waves to ſend back the water of *Nilus*, which makes it to ſtop and ſwell over the Banks to water the Earth, and fill all the Channels with water. In their ſeaſons they begin to blow about Noon, and continue till midnight; but between midnight, and the Noon of the next day, they ſeldom blow, or very faintly.

The Deſcription of the Egyptians.

THe *Egyptians* generally are of an Olive-colour, and the farther their Country is diſtant from *Cairo* towards the *South*, their skin is the

the more tawny; such as live next to *Nubia* are all blackish, as the *Nubians*.

Their ordinary Vices are Idleness and Cowardise, which is so natural to them, that they are all toucht with them, whether they be *Mores* or *Copties*: Their ordinary imployment every day is to smoak *Tobacco*, and drink *Coffee*, to sleep, or lye in a place idle, or sit talking together. They are very ignorant in all manner of Sciences and Knowledges; they are very proud and vain-glorious; and though they all know that they have lost their Nobility, their Country, all knowledge and exercise of Arms, their Language, their chief Books, and publick Histories, and that instead of a famous and valiant Nation that they were heretofore, they are become meer Slaves, an odious and a contemptible people; nevertheless they are so proud, as to think that they have need of nothing. They are displeased when we *Francs* advise them to send their Children into our Country to learn the Arts and Sciences, and to understand how we live and behave our selves.

The common people are Thieves, Lyars, treacherous, and so greedy of gain, that for the love of a *Meidin* they would kill their own Fathers. They are very negligent of their business, and changeable, troublesome in discourse, so unconstant in their promises, that there is no heed to be taken of their words, nor of their Oaths. In a word, they are very proper to be imployed in all evil actions; my Conversation with men of that Nation of all sorts, hath caused me to discover them to the bottom.

The Women of the Country are usually of a low

low ſtature, of a brown Complexion, all their Beauty conſiſts in a lively eye; their diſcourſes are troubleſome, and their cloathing is not handſom. The Wives of the better ſort, brought from other parts of *Turkie*, are better bred, and more pleaſing in all reſpects.

Of the River Nilus.

THe diſcovery of the Springs of *Nilus*, which hath cauſed ſo many Diſputes amongſt the Ancient Philoſophers, and for which ſome great Perſons were at vaſt expences without any ſucceſs, ſeems to have been left to the *Portugueſes*, who have found them out in our Age.

Father *Telles*, a Jeſuite, ſaith in his Hiſtory of *Ethiopia*, printed at *Lisbon*, *That in the Kingdom of* Gojam, *which is about* 12 *Degrees from the Equinoctial towards the Weſt, and in the Province of* Sacahala, *inhabited by the* Agaus *in a Field of no great extent, incompaſſed about with many high Mountains, there is a little Lake over which one may caſt a ſtone, full of Buſhes and low Trees, whereof the Roots are ſo thick and intangled, that in Summer one may walk upon them. In the middle of this Lake are two great and deep Fountains very near together; from hence iſſues out a clear water that runs under theſe Buſhes and low Trees in two ſeveral Channels: towards the* Eaſt, *and about the diſtance of a Muſket-ſhot, they turn to the* North; *about half a mile from thence there appears a great deal of water, and a conſiderable River, into which runs many other ſtreams; and about* 15 *miles from thence, it receives*

another

another bigger water, called Gema, *which loseth then its name: a little farther, turning towards the* East, *it receives also two other considerable streams, called* Kelti *and* Branti; *near this place is the first fall of the River: Not much farther, in running towards the* East, *it enters into the Lake of the* Abyssins, *named* Bahr Dembea, *or the Sea of* Dembea: *when it is past through, without mingling its waters with the waters of the Lake, it receives many other Rivers very great; and namely, the River* Tekeze *near* Egypt.

As soon as Nilus *is out of the Lake* Dembea, *it turns to the* South-East, *leaving at the left hand the Kingdoms of* Beg-amidr, *of* Amhara, *of* Voleca; *afterwards running to the* South, *it hath upon the* South-East *the Kingdom of* Sauva; *afterwards turning again to the* East-North-East, *it hath on the* South-*side* Ganz, Gafata, *and* Bizamo, *and passeth through the Countries of* Gonga *and* Gafre, *and a little farther by* Fascalo, *then it enters into the Country of* Funch, *or* Nubia, *and from thence runs into* Egypt, *as Father* Telles *affirms.*

We must consider besides, that when *Nilus* is fallen down the last Cataract near *Ifvan*, it runs from the *South* to the *North* very slowly, and divides it self below *Boulac* into two great Branches, the one meets the Sea at *Rosetta*, and the other at *Damietta*. This latter divides it self into another Current at *Sciobret il yemen*, a Village scituate on the *West*-side of *Nilus*, about half-way between *Cairo* and *Damietta*, which runs into the Sea at *Brullos*.

Besides these three branches, there is a fourth which is artificial, and full of water; but about thirty days of the year, it begins at a Village called

called *Latf*, on the *West*-side of *Nilus*, in going to *Rosetta*, about thirty miles from *Alexandria*, where the waters of this Current run into the Sea; therefore the *Egyptians* reckon it amongst the true Mouths of the River *Nilus*.

I know not whether besides these four there be any other, as *Herodotus* and *Strabo* affirm, for they reckon about seven. But *Egypt* is much alter'd; so that there is no appearance nor remembrance of the seven Cities where they were, as they say.

When I was at *Rosetta*, I enquir'd from the Inhabitants concerning this particular, but they could not give me any account, but only of these four. Some told me, that besides the great Current at *Damietta*, there was another artificial Channel at *Gaza*, where the waters did run into the Sea, but I cannot believe it: but if this were true, *Gaza* is not in *Egypt*; therefore it cannot be one of the seven Mouths of the River *Nilus* spoken of by the Ancient Geographers. I could wish that some other curious Traveller would enquire them out, and tell us the truth.

This is remarkable of *Nilus*: 1. That it begins to increase and decrease on a certain day precisely. 2. That when it first increaseth it grows green. 3. That afterwards it appears red; and 4. That it changeth its Channel sometimes.

The day in which it begins to increase is yearly the 12th of *June* of the *Copties*, or the 17th day of our *June*, on which day they observe the Feast of S. *Michael* the Arch-Angel, on which day the drops fall. Now these drops are nothing else, according to the judgment of the Inhabitants, but the Mercies and Blessings of God: They

They believe on that day God sends the Arch-Angel S. *Michael* to cause the River to be fruitful. This is the common Opinion of the people. But the Learned say, that these drops is a kind of a Dew which falls towards the last quarter of the night, near the morning; and which causeth the River to be fruitful, purifies the Air from all the infection of *Camsin*, and gives strength and vertue to all things upon which it falls.

These drops are doubtless the only cause of the fruitfulness of *Nilus:* this is easily seen; for as soon as this Dew is fallen, the water begins to be corrupt, and to be of a greenish colour; this colour increaseth more and more, till the River appears as a Lake cover'd all over with Moss.

This colour is to be seen not only in its great Channel, but also in all the Ponds and Branches that come from thence, only the Cisterns keep the water pure.

Some years this green colour continues about 20 days, and sometimes more, but never above 40. The *Egyptians* call this time, when the River is green, *il chadraviat*, for they suffer much, because the water is corrupt, without taste, and unwholesome, and that good water is very rare.

These drops or Dew purifies the Air, for as soon as it falls, the Plague ceaseth to be mortal, none dies of it; the Air is wholesome, all Distempers cease, and if any person grows sick, he never dies.

This Dew gives life to every thing; and when it falls upon the Wheat, it causeth it to continue many years without corruption, or worms, and is far more nourishing than that Corn upon which it never falls: For this cause they never

house

house the Corn of the *Grand Seignior* in the Barns, till this Dew is fallen upon it, that it might keep the longer without worms.

The increase of the River proceeds from several causes; the first and the chief is, the fermentation caused in it by this Dew, which falls at the time mentioned before.

The continual Rains of *Ethiopia*, that come in *July*, *August*, and *September*, which is the Winter-quarter of that Country, and the great Torrents of water that run down from the Mountains into the Rivers that flow into *Nilus*, may be look'd upon as another cause of this increase, for I cannot conceive that the fermentation can continue 100 days, and cause it alone to increase so much as it is wont.

The third cause, in my judgment, are the Westerly winds, called *Maestrals*, and by the *Egyptians Maltem*, which begin to blow, as I have said, about 12 days before the Dew falls; namely, the fifth day of *June*, and continue afterwards about four Months without alteration. They blow strait into the River *Nilus*, and hinder the fresh water from coming out, so that it returns back, and causeth the River to swell.

These same Winds have caused several Travellers, and namely Monsieur *Burattini* to affirm, that the River observes not a precise day to increase, but that it happens some years sooner, others later; because before the 17th day of *June*, the water did seem to swell; but this is no real increase, the winds *Maestrals* are the causes of this appearance.

The Ancient *Egyptians* ascrib'd the cause of the swelling of *Nilus* to a superstitious custom. They

They bought a young Damosel, adorned her with rich attire, and afterward cast her as a Sacrifice into the River, on the 12th day of their *Baony*, or *June*: But when *Amru-ibn il ass* had conquer'd *Egypt*, and taken it from the *Greeks*, he abolish'd this damnable Custom; which was observed in that time, as *Gaznevi* a famous *Arabian* Historian saith. *Amru* commanded the *Egyptians* to forbear and leave that act of cruelty; in that year it happen'd that the River did not increase, which caus'd the people to suspect and fear a great Famine, insomuch that they resolved to depart out of the Kingdom. This caused *Amru ibn il ass* to write to *Amru ibn il Chottab*, a *Califf* of *Mahomet*, to desire his advice. This *Califf* sent him a Letter written with his own hand for the River *Nilus*, commanding him to read it, and to cast it into the water; which as soon as *Amru* had performed, the waters rose 16 Cubits in one night, the 14th of *September*, which is commonly the last day of its increase. This was sufficient to water the Country, and satisfie the people.

Some of the Country that are ignorant of the true causes of this increase, imagine that it proceeds from a large Pond in *Ethiopia*, in the River it self, which the *Abyssins* begin to open about the 12th of *June*, and by degrees let out the water more and more, till the 14th of *September*, at which time they begin to shut it again; but this is a foolish fancy of the *Copties*.

As soon as the green colour is gone, the River *Nilus* begins to become red, and very muddy; 'tis then no doubt but the fermentation is pass'd, and that the waters of *Ethiopia* are arriv'd in *Egypt*,

Egypt, which are of that colour, because of the red Earth which the furious torrents from the Mountains carry into the River; for it is not possible that the Land of *Egypt*, which is very black, should give it that colour. In the year 1673. in the beginning of *July*, the water began to be red, which continued till the end of *December*, the time that the River returns to its ordinary bigness.

They have an art to make this muddy water as clear as Crystal. As soon as the Water-bearers have fill'd their Vessels, they rub them in the inside with a Paste made with pounded Almonds, which causeth the water to become in a short time very clear.

In the places where this Paste is not to be found, they use for that purpose the Kernels of Apricocks, pounded in the same manner. I was told, that the Flower of little Beans could perform the same effect. The *Egyptians* believe, that the River *Nilus* decreaseth also at a certain day; namely, the 17th of their *September*, and the 24th of ours, the day which they observe in remembrance of the Exaltation of the Holy Cross. They are so fully perswaded of it, that if any should deny it, he would be look'd upon as ridiculous.

The occasion of this belief, as I conceive, is;

First, Because the next day after this Festival, all the Banks and Stoppages of the River, on this side the *Cairo*, which were before kept shut, and guarded by armed men, that such as need the water for their grounds might not open them, are cut and removed, and the water let into the Country. By this means the River spreads abroad more than before, and its water returns

not back, which makes them say, that it riseth and swells no more.

Secondly, Because the day after the *Holy Cross*, they do not take notice of its increase at the Pillar of *Mikias*, nor publish it about the Town, as before; they believe therefore that this is done, because the River never increaseth after.

Thirdly, Because when the seasons of the year in *Egypt* are regular, the winds *Maestrals* that help to make the River swell, cease after the 17th of *September*, and the Southerly winds rise, driving the waters out of the Fields.

Though these reasons appear strong enough, to prove the Opinion of the *Copties*, one cannot without offending them say, that the River may yet increase after that day, because the winds *Maestrals*, and the rains of *Ethiopia*, may some years continue a longer time than ordinary, and so the River may increase a little, not to be perceived: for these winds have blown till the Month of *November*. In the year 1672. at the *Calix* of *Cairo* it was visible, that the water was risen three fingers higher than the day before, in the night of the Exaltation of the *Holy Cross*. It may be said, that this increase was not real, but only caused by some stoppage at the passage of the River, or at one of the Bridges of the Channel out of the City: For my part, let every one believe what seems most likely.

From hence we may see how much some Travellers have been mistaken, when they have endeavoured to perswade us, that the River *Nilus* never increaseth above 40 days: For if you reckon the beginning of its increase, from the

17th

17th of *June* till the 14th of *Septemb.* the day of its decreaſe, you ſhall find that it increaſeth during 100 days at leaſt.

There cannot be a greater Teſtimony of this, than the Cuſtom of the *Copties*, who in their Rubrick have a form of prayer for the increaſe of the River, which they ſay from the 12th day of *Baoni*, or *June*, till the 8th of *Babe*, or *October*, which is in all 120 days. In which prayer they deſire, that God would cauſe the River to riſe to its neceſſary height, to water ſufficiently the Country, as *Abulbaracat*, a famous Author amongſt the *Copties*, ſaith in his work called *Moſbah iddolme*, which I have brought from *Egypt*.

The *Copties* altogether ignorant, aſcribe this ordinary decreaſe to a Miracle. They obſerve the Feſtival of the Exaltation of the *Holy Croſs*, at which time they bleſs a Croſs at the Celebration of the *Maſs*, which they caſt into *Nilus*, and imagine that this Croſs ſtops the increaſe of the River.

Their Patriarch was wont to perform this Ceremony with great pomp and ſtate; but becauſe the *Mahumetans* ſuffer them not to go in Proceſſion about the Cities publickly, their Prieſts obſerve this Cuſtom every one in his own Village.

The waters of this River have ſeveral Operations. 1. They cauſe a Looſeneſs to the newcomers, if they drink of them at their firſt arrival, which continues about eight days. 2. They cauſe an itch in the skin, which troubles ſuch as drink of them when the River increaſes. This itch is very ſmall, and appears firſt about the Arms, next upon the Stomach, and ſpreads all

about the Body, which causeth a grievous pain. This Itch comes not only upon such as drink of the River, but such as drink of the waters of the Cisterns filled with the River water. It lasts about six Weeks.

3. About the Month of *June*, *July*, *August*, and *September*, it turns into a swet, but is not so in any other time of the year.

4. When this water covers the Earth, it fats the Land with the slime that it leaves behind. Monsieur *Th.* is mistaken in his Travels into the *Levant*, when he saith, that this slime makes the ground so fat, that if they did not mingle Sand with it, the ground would rot, and choak what is put into it; and that in *Egypt* they take as much pains to carry Sand into the ground, as we do to carry dung. This is not generally so; for they never use Sand, but for Melons, Cucumbers, and such like Fruits, which grow only in sandy ground; they never use Sand for other Fruits and Grains.

When the River runs over, it makes a great destruction; it carries away not only great pieces of the Bank, but destroys sometimes Towns and Villages near to it. This may easily be perceived by the ruines of the Houses, and the old Walls, seen all along the sides of the River.

Sometimes it alters its Channel. I have read in the *Mekkin*, an *Arabian* Historian, that about the time that the *Arabians* conquer'd *Egypt*, the water was so high, as to touch the Walls of the *Cassr Isscémma*, a part of the old *Cairo*; and that it ran near the Church of *Mary Moncure*, which is in that of the Patriarchs, in the Street called in that time *Háret il bahr*, The Street of the River;

ver; whereas now it is above a mile off from this place.

One day as I was walking out of the old *Cairo* in the Fields, near the Church of S. *Michael*, the *Copties* shewed me a Garden near adjoyning, which was about 10 years ago upon the Banks of the River, but at present it is above a Musket shot off, because the River hath taken as much ground on the other side, as it hath left on this.

Now let us see whether the Kings of *Ethiopia* are able to divert the course of the River, and cause all the Inhabitants to perish with hunger, as some imagine. I am of this Opinion, though the Father *Telles* supposeth and alledgeth many difficulties in his History of *Ethiopia*. These are the Reasons that oblige me to believe it possible.

1. A Letter of *David*, King of *Ethiopia*, sirnamed *Constantine*, written to *Abu seid Barcúk*, King of *Egypt*, in the year of the Martyrs, 1193. I have a Copy of it written in *Arabick*, in which he threatens him in two distinct places of his Letter, to turn aside the River *Nilus*, and hinder it from entering into *Egypt*, to cause all the Inhabitants to perish with hunger, if he continues to vex the *Copties*, whom he names his Brethren. He saith, that he hath received from God this priviledge, which he had not discover'd to any of his Predecessors.

2. Because the Kings of *Ethiopia* have hindred the Current of *Nilus*, and turn'd it out of *Egypt*, in the days of *Mostansir*, one of the *Califes* of *Egypt*; which obliged him to send the Patriarch of the *Copties* with rich Presents to the King of *Ethiopia*, to intreat him to take away

the Bank which he had raised to turn aside the River. The King of *Ethiopia* having granted him this request for the Patriarchs sake, the River increased in one night three Cubits, which was sufficient to water the Fields with that water that was there before; as we may see in the History of the *Musulmans* of *George le Mekkin*.

The first thing that Strangers may take notice of in sailing upon the River, is the great number of Islands, whereof some be very great, 20 miles in compass: They proceed first from the shipwrack of Vessels that have stuck in the mud. This happens frequently through the unskilfulness of the Mariners, and the mud of the River, the slowness of the Current, the dirt and mire gathers immediately about any thing that stops there; by this means these places increase into Islands. Almost every day new Islands are discovered: And because the State of *Egypt* never chang'd since the Conquest of Sultan *Selim*, and that these Islands have been made since, they are not recorded in the Rolls of the *Divan* of that time. From hence it is that they pay nothing to the *Grand Seignior*, but belong to the *Pacha*, who lets them out to the *Casciefs* of the Province, where these Islands are scituated, or to whom he pleaseth.

Several Pillars have been erected in divers times to measure the rising of the River.

The first was at *Memuf*, or *Memphis*, built by *Joseph Jacobson*. When this fell to ruine, a rich Lady of the *Copties*, named *Deluca*, erected two others; one at *Insine*, or *Thebe*, and the other at *Achmin*. When this last decayed, the *Greeks* built one at *Cassr Isscemma*, whereof the Ruines are yet to be seen, as some say. After

After that *Amru ibn il Aſſ* had conquered *Egypt*, he cauſed one to be built at *Inſine* for the ſame purpoſe. This remained entire till the days of *Abd il aziz ibn Mervan*, a *Califf* of *Egypt*, who cauſed one to be built at *Helvan*, a place where he delighted to dwell.

The laſt of theſe Pillars ſtands in the *Roude*, an Iſland, where it remains to this very day. It was erected by the Command of *Azamed ibn zid, il Nettuchi*, as we may ſee in the *Macrizi*, in the *Serrur*, and other *Arabian* Hiſtories.

Of the Pillar of Mikias, *and in what manner they take notice of the Rivers increaſe.*

THE Name of *Mikias*, in its right ſignification, is nothing but a place where ſomething is to be meaſured: But when at *Cairo Mikias* is named, they underſtand only the Pillar which is in the Palace of the *Roude*, an Iſland, which ſerves to obſerve the increaſe of *Nilus*. This Iſland is named *Roude*, or *Garden*, becauſe it is a delightful place, and full of many pleaſant Gardens. It ſtands over againſt *Grand Cairo*, from whence it is diſtant about a Musket-ſhot. This Pillar is in the Palace of the Iſle *Roude*; and to come to it, one muſt paſs by a great and a beautiful *Moſquée*: Therefore it is a difficult matter for a Chriſtian to ſee it, becauſe the *Mahumetans* do not ſuffer them to enter into their *Moſquées*, chiefly in *Egypt*, for they believe that they would by their entrance defile and profane them. For this

cause I could not have the liberty to see it; therefore I cannot give any other description than that of *Amer ibn il verdi*, and of *Macrizi*, famous Historians of the *Arabians*.

It is, as they say, of white Marble, of an *Octogone* figure, standing in a Pond of water, into which the water of *Nilus* enters in by a large Channel. It is divided upon the eight Angles into two and twenty Cubits, from the top to the bottom: The first is divided into 24 equal parts, called Fingers; the second is not divided; the third is divided as the first; thus alternatively, till the eleventh Cubit. The first Cubit of the second side is not divided, the second is divided into four and twenty thumbs, the third is not, thus, till the eleventh, which with the others, to the bottom, are divided into eighteen fingers or thumbs. All the other sides are divided in the same manner; so that all the Cubits which are divided in a side, answer to the Cubits which are not divided in the other side. The increase of the River is discerned from the top to the bottom. The *Copties* say that *John Mekankes*, a famous Man of their Nation, and a Governour of *Egypt*, for the Emperour *Heraclius*, laid the Foundations of this Palace, and of the Church which is near a *Mosquée*.

When Christianity flourish'd in *Egypt*, it belong'd to one of their Priests to examine the increase of the River; which action was performed three hours after midnight, and after Mass. This is very likely. The last Priest of the *Copties* that measured it, was named *Raddat*, who continued in that Office by making himself a *Mahumetan*, that none but his Posterity might have this Office.

Office. *Ibn Raddat*, who now executes this Function, is descended from him, and is a *Caddi* by Profession.

Though the *Mahumetans* are Enemies of the *Copties*, they observe some Customes now which were then kept, when their Priests did measure the River; for they do this about Even-song, that is, about three hours in the afternoon. They that must examine the increase of the River, must be *Cadis*, or Judges, an Ecclesiastical Function amongst the *Mahumetans*. They do it after they have first purified themselves, and said their prayers of the Even, as the *Copties* after Mass.

When *Ibn Raddat* hath taken notice of the number of the Fingers that signifie the increase of the River, he takes three times the water in the hollow of his hand, and flings it as often into the air: He repeats afterwards the Chapter of *Fatha*, and departs with the news of the rising of the water to the *Pacha*.

On the 29th of *June*, the Festival of the Apostles of S. *Peter* and S. *Paul*, they begin to publish abroad this increase through the City of *Cairo*; the manner of this publication is sufficiently describ'd by Monsieur *Thevenot*. This day is the 26th of *Baoni*, or the *June* of the *Copties*, which is the Festival of the Angel *Gabriel*. They call this day in their Language, *Besciaret innil be Massr*; or, The day of the publication of the River *Nilus* at *Cairo*.

They that are imployed in this business, observe a particular Custom: They never declare exactly the number of the fingers of the increase, but always keep back some, till the time comes

comes that the *Calitz* is to be cut. For example, if *Nilus* be increaſed ten fingers the firſt day, they will declare but ſeven or eight the next day, and will conceal three or four: if in another day it increaſeth twelve fingers, they will diſcover but eight or nine, and keep back three or four. Thus they continue 20 days, till the time comes that the Bank is to be cut that hinders the River from running into the Channel of *Cairo*; then they reveal ſome of thoſe fingers which they conceal'd. All which they conſtantly perform, until the day comes that they cry out *Ouf Alla*, that the River is come to its perfect increaſe to water all the Fields of *Egypt*. They obſerve this method, as they ſay, to cauſe more rejoycing in the people, by diſcovering a great many fingers at once, at the time when the Bank is cut. This makes them expect a year of Plenty.

Of the Well of Argenus.

I Have taken notice of one particular thing concerning *Nilus*, worthy of the knowledge of our Learned Wits, which never any Traveller of *Europe* hath yet given any account of. At *Argenus*, or *Gernus*, as ſome call it corruptly, a Village near *Behneſe*, a Town ſcituate in the middle of *Egypt*, there is a Monaſtery of *Copties*, with a Church dedicated to the Bleſſed Virgin, where there is a Well whereof the waters increaſe and ſwell every year, that ſame night in which the Dew falls, in ſuch a manner, that from thence it is eaſie to gather how many Cubits the River will riſe that year above ſixteen. To know this, they obſerve this Cuſtom. The

The Evening before the Dew falls, the *Cadi*, together with the Elder of this Town, goes to the Church with a little Cord of Cotton, having eight knots distant from one another about a thumb; at the end there is a piece of Lead, which they let down into the Well in the presence of a crowd of people. As soon as the Lead touches the top of the water, they tye the string, and stop the Well, sealing it with their Seal: Afterwards they go to the Church, and continue there till the morning, at which time they examine how much the water is risen that night, for at break of day they take away the Seal, they open the Well, and draw up the Cord. Now by the rising of the water in the Well, and the number of the knots that are wet, they can Prognosticate how many Cubits the River will rise that year above sixteen. They reckon a Cubit for every knot that is wet: For example, if there be four knots wet, they understand that the River will rise four Cubits that year, that is in all twenty; so they judge of the rest.

Nevertheless, I know not whether this be true, or whether it be but a Cheat, as the late holy *Greek* at *Jerusalem* of *Easter*-Eve, as the appearing of the Saints at *Gemiane*. I could not go upon the place to observe this passage; yet I can say, that all the Historians of *Arabia* speak of it as most true; as we may see in *George le Mekkin*, which is in the Kings Library.

Of

Of the Fishes of the River Nilus.

THe chief Fishes found in this River, which I am acquainted with, here follow.

The Fish called *Variole* is the best; some are taken weighing three hundred pounds: next is the *Buni*, and the *Houd*; the latter is without Scales, the Flesh is of no good taste, because it is greasie and soft.

Here are also other Fishes, called *Keschue*, *Abeide*, *Mischt*, *Taaban-me*, or Eels, *Lebis*, *Schilan*, the *Crocodile*, *Kerschе*, *Tirse*, *Buri*, or *Mullet*, which they pickle, *Kelbe me*, or the *Sea-dog*. The *Bulti* next to the *Variole* is the best Fish of *Nilus*, it hath Scales. There is also the *Feresme*, or the *Seahorse*, the *Sebuga*, the *Focaca*, or the *Orbis marinus*, which turns himself round when he sports in the water. There is also the *Reade*, or the *Cramp-fish*. All these Fish are not so pleasing to the taste as the *Variole*, or the *Bulti*, because the flesh is soft, which proceeds from the mud of the River.

Of the Crocodile.

THE *Crocodile*, in *Arabick* called *Timsáh*, is the most remarkable and most curious Animal belonging to the River *Nilus*. I have therefore thought that it deserv'd a particular Description amongst the Fishes of this Current. That it might be the more punctual and exact, I shall first repeat what *Pliny* saith, and afterwards add what I have taken notice of. This Learned Natu-

Naturaliſt tells us that *The Crocodile is an Animal with four Legs that makes a grievous deſtruction both in the Water, and out upon the Land. Of all the Creatures that live upon the Earth, this alone is without a Tongue, and this alone moves the upper-jaw in eating. It hath two ranks of great Teeth, and commonly it is longer than* 18 *Cubits. It produceth Eggs about the bigneſs of a Gooſe-Egg, that it ſits upon them out of the Water, and lays them at the place unto which the Water is to riſe that Year, when it is at its higheſt; as if it had a knowledge of this before-hand. It is the only Creature that riſeth from ſuch a ſmall beginning, to ſuch a prodigious bigneſs. It is Armed with Claws to defend it ſelf. Its Skin on the Back is ſo extraordinary hard that no Weapon, never ſo ſharp, is able to enter it. In the Day-time it lies upon the Ground, and ſpends the Nights in the Waters. When its Belly is very full, it ſleeps upon the Bank with its Mouth open; then there comes a little Bird, named* Trochilos, *to eat the remains of the devoured Prey which ſticks between the Teeth: with this Food it nouriſhes it ſelf, and by the picking of the Teeth it gives the* Crocodile *a pleaſure, which cauſeth him to fall aſleep in this poſture. At that time the* Ichneumon *takes notice of the* Crocodile *at a diſtance, and when it ſees its time it enters into the others Mouth, ſlides down the Throat into the Belly, and gnaws the Entrails; with this the* Crocodile *dies. In the River* Nilus *are alſo,* as he ſaith, Dolphins *which have a very ſharp Back, with which they kill the* Crocodiles *that purſue them continually. For that purpoſe theſe* Dolphins *ſeem to be afraid of the ravenous Beaſt, which cauſeth them to hide themſelves in the Waters under the* Crocodiles; *then, with their ſharp backs, they rip open the others belly. This Creature,*

ſaith

saith he, *is very bold and daring to them that run from it, but timerous and fearful if it be pursued. It is very weak-sighted in the Water, but out of the Water it is quick. In the Winter it spends four Months in some Cave, without eating. It lives long, and grows continually till it dies.*

This is the account that *Pliny* gives of the *Crocodile*. We will a little examine what he saith, and to that we shall add our own observations.

It is true that the *Crocodile* is a very dreadful Creature in *Egypt*, because of the great destructions that it makes in the Water, and out; for it devours not only all the Fish that it can catch in the River, but also the Camels, the Horses, the Sheep, the wild Beeves, the Dogs, and little Children. In short, all that it can catch upon the Land, it draws into the River, and eats it.

Concerning its length, which *Pliny* saith is commonly above 18 Cubits, I must needs confess that I know not how many Inches are his Cubits; for, many Hunters of *Crocodiles* have assured me that it grows never above a Cubit in length in a Year; and when it comes to twelve years old it grows no more: so that, according to this account, the longest *Crocodile* is not above 12 Cubits in length. If this be true, the *Arabian* Author, whom *Ibn Beitar* mentions in his Book of Animals and Plants, is mistaken, when he saith, that there are some *Crocodiles* that have their Tails 6 Cubits long, their Head two, and the rest of their Body 8.

The Eggs that he lays, which are sometimes in Number 30, never 100, as a certain Traveller affirms, are as big as the Eggs of Austriches; three-

three-times bigger than Geese-Eggs. As soon as they are out of its Body, it carries them into some Island of *Nilus*, and puts them into a hole made with its fore-feet, it covers them with Sand, and smooths the place where they lye that no Person might discover them. In this condition it leaves them, till by a natural Instinct it knows that the young are formed. It goes then and opens the hole and breaks the shell with its Musle for the young to creep out. As soon as they are in the Air, they run strait to the River. And because some of these Eggs are rotten, it is from this corruption that a certain *Lizard*, named by the *Arabs*, *Varal*, is ingendred. We shall speak of this Serpent in the sequel of our Discourse.

That which *Pliny* saith of the *Trochilos* requires a further inquiry; for one might ask an hundred years in *Egypt*, what this Bird is, and yet none is able to give an account. *Beitar* saith this of it, when the *Crocodile* is full with the devoured Prey, he goes out of the Water to sleep in the Sun; and because its Teeth are full of slime and filth, in which the Worms are ingendred; a certain Bird, as little as a *Teitavi*, enters between his Jaws, eats up the slime, and the Worms, if there be any; and when the *Crocodile* feels that all is clean, he shuts his Mouth to eat the Bird also. But Nature hath provided an expedient to secure it; there are two sharp pricks on the top of the Birds Head, which when the *Crocodile* feels, he opens his Jaws again for the Bird to escape out.

I inquired from several *Moors*, whether they knew any Bird that had any pricks on the Head? They

They answered, they knew none. They told me, that there is in *Egypt* the *Saksak*, a Bird that keeps the *Crocodile* always company, which I have seen very often, and which lives upon the filth that sticks about, and between, the *Crocodile*'s Teeth. Whether therefore the *Saksak* of the *Moors*, and the Bird mentioned by *Beitar*, be the *Trochiles* of *Pliny*, I leave to the Reader to judge.

Concernining the *Ichneumon*, named by the *Arabians*, *Nims*, by the *Italians*, *Sorca di faraone*, and by the *French-men*, *Rat d' Egypte*. It is very true that it creeps into the Mouth of the *Crocodile*, enters into its Belly, which it gnaws to the very Entrails; the like happens to the Camels, and wild Beeves, and other Animals, when they sleep in the Fields.

That which *Pliny* speaks concerning the Dolphins is not likely, for there be none in the River. But it may be it is the *Tirse*, which is the only Fish that assaults the *Crocodile*. This *Tirse* is as round as a Buckler which eats the young *Crocodiles* when it can meet them.

That the *Crocodiles* can live a long while without eating, as *Pliny* saith, is a truth which I have seen by experience by two that I have kept alive a long while. I had one in my Closet about a Foot long, and another six in my Cellar. I caused the latter to be tied with a great Cord about the Jaws, that it might not offend such as came to see it. They lived both about a Month without eating. The *Moors* told me that they could subsist forty days without any nourishment.

They have, in all, three-score and twelve great Teeth, very sharp; six and thirty in the upper-jaw, and as many in the lower: So that *Ibn Beitar* is

is mistaken, when he saith in his History of Animals, which I have sent to the King's Library, that they have threescore in the upper-jaw, and forty in the lower; and that between every two sharp and great Teeth, there is one square and little one; for I have seen many alive and dead, but have never found this difference in the Teeth, but rather I have always found them to be sharp and uniform.

Its four Paws are furnished with great Hooks, or Claws, very sharp; the two Fore-feet having five distinct, separated the one from the other; the two hinder but four, which are all joined together by a very thin skin, as are the Feet of all Sea-fowl, as Geese and Ducks.

The *Arabian* Authors say, That it casts out its Excrements by the Throat, because it hath no hole under the Tail, and its Stones have the smell of Musk; but as I have had no experience neither of one nor t'other, I refer my self to their Relation.

Because the *Crocodile* cannot well turn it self upon the Belly when it lies upon the Back, and that it is needful that the Female be in that posture when the Male covers her. The Male takes care when he hath laid her upon her Back and performed his duty, to turn her again upon her Belly, for fear of the Hunters.

I have also taken notice, that from the City *Cairo*, towards the upper *Egypt*, there are many *Crocodiles* to be found, where they do much mischief; but from thence towards the lower *Egypt* are very few, and they say, that they be not dangerous.

The *Moors* give two Reasons of this; they say,

That one of their Saints, named *Sidi Ibrahim il Zughi*, or *The Lord Abraham of Zug*, hath conjur'd them to hinder them from passing beyond the City *Cairo*, and bound them to hurt no body. The other Reason is, as they say, because under the Pillar of *Mikias* there is a *Talisman* that kills them as soon as they draw near.

But it is most certain that there are some on this side the *Cairo* to be seen, though not so frequently as on the other. This proceeds, as they say, from the *Talisman* that is turn'd up-side down in this Pillar, and therefore loseth its greatest vertue; therefore they can pass beyond it, swimming upon their Backs.

An exact Account of all the Pacha's *that have Govern'd* Egypt *since* Sultan Selim, *who took it from the* Mammeluc Circassians, *till the year* 1673.

I Think that this general Description of *Egypt* would be imperfect, did I not add a List of all the *Pacha's*, or *Turkish Rulers*, that have Govern'd *Egypt* till this present time, since *Sultan Selim* gain'd it with his Sword from the *Circassians*. I have taken it from an *Arabian* Historian of good credit, named *il Serrûr*; I have brought his Book from *Egypt*.

The first *Pacha* that *Sultan Selim* made himself, before his departure out of *Egypt*, was nam'd *Cheirbek*: He Govern'd five Years, two Months, and one and twenty Days.

The second was *Mustapha*, who entred into his Office in the Year of the Hegeira, 928, and conti-

continued in it nine Months, and fifteen Days.

The third was *Ahmed*, who Govern'd *Egypt* about one Year.

The fourth was *Caſſem*, who was made *Pacha* in the Year 931, and caſhier'd in the following Year. He Ruled three Months, and four and twenty days only.

The fifth was *Ibrahim*, who entred into the Government in the Year 932, and continued in it two Months, and twenty-four Days.

The ſixth was *Soliman*, who was made *Pacha* in the Year 932, and removed in the Year 941. He Commanded nine Years, eleven Months, and ſeven Days.

The ſeventh was *Coſrof*, who began to Command, as *Pacha*, in the Year 941, and Ruled one Year, ten Months, and ſeven Days.

The eighth was *Soliman*, who was made *Pacha* the ſecond time, after his return from *Arabia*, in the Year 943, He Govern'd afterwards one Year, five Months, and one and twenty Days.

The ninth was *Davud*, who was made *Pacha* in the Year 945, and caſhier'd in the Year 946. He Rul'd eleven Years, ten Months, and ſeven and twenty Days.

The tenth was *Ali*, who was made *Pacha* in the Year 956, and diſcharg'd in the Year 961. He Rul'd four Years, five Months, and twenty Days.

The eleventh was *Mohammed*, who was made *Pacha* in the Year 961, and caſhier'd in the Year 963.

The twelfth was *Iſcander*, who was made *Pacha* in the Year 963. He Ruled three Years, three Months, and ten Days.

The thirteenth was *Ali*, who was made *Pacha* in the Year 966, and cashier'd in the Year 967. He Govern'd one Year, four Months, and seven Days.

The fourteenth was *Mustapha*, who was made *Pacha* in the Year 967, and discharg'd in the Year 971. He Govern'd three Years, three Months, and four and twenty Days.

The fifteenth was *Ali il Sophi*, who was made *Pacha* in the Year 971, and Govern'd two Years, and three Months.

The sixteenth was *Mahmúd*, who was made *Pacha* in the Year 973. He Govern'd one Year, seven Months, and four and twenty Days.

The seventeenth was *Sinan*, who was made *Pacha* in the Year 975, and cashier'd in the Year following. He Rul'd nine Months, and a little more. He Conquer'd the Country of *Temen*.

The eighteenth was *Cirkes Alexander*, who was made *Pacha* in the Year 976, and Rul'd two years, six Months, and seven days.

The nineteenth was *Sinan*, who was made *Pacha* the second time, after his return from the Country of *Temen*, in the Year 979, and discharg'd in the Year 980. He Govern'd one Year, and ten Months.

The twentieth was *Hussein*, who was made *Pacha* in the Year 981. He Govern'd one Year, and three Months.

The one and twentieth was *Messieh*, or *Messie*, who was made *Pacha* in the year 982. and cashier'd in the year 988. He Govern'd five years, seven months, and fifteen days.

The two and twentieth was *Hussein*, who was made *Pacha* in the year 988, and discharg'd in the

the year 991. He Rul'd two years, ten months, and one day.

The three and twentieth was *Ibrahim*, who was made *Pacha* in the year 991, and discharg'd in the year following. He Rul'd one year, and five months.

The four and twentieth was *Sinan*, who was made *Pacha* in the year 992, and Govern'd one year, seven months, and twenty days.

The five and twentieth was *Aviz*, who was made *Pacha* in the year 994, and died suddenly in the year 999. He Rul'd five years, five months, and ten days.

The six and twentieth was *Ahmed*, who was made *Pacha* in the year 999, and cashier'd in the year 1003. He Rul'd four years, and three days.

The seven and twentieth was *Curd*, who was made *Pacha* in the year 1003, and discharg'd in the following year. He Govern'd one year, and eight days.

The eight and twentieth was *Mohammed*, who was made *Pacha* in the year 1004, and cashier'd in the year 1006. He Govern'd two years, one month, and twenty days.

The nine and twentieth was *Chidr*, who was made *Pacha* in the year 1006. He Govern'd three years, and twelve days.

The thirtieth was *Ali il Selehtár*, or *Ali* the Sword-bearer of the Grand Seignior, who was made *Pacha* in the year 1010, and cashier'd in the year 1012. He Rul'd two years, and two months.

The one and thirtieth was *Ibrahim*, who was made *Pacha* in the year 1012, and murder'd the

next year at *Cairo*. He Govern'd four months, and seven days only.

The two and thirtieth was *Mohammed il Gurgi*; he was made *Pacha* in the year 1013, and cashier'd in the year following. He Rul'd seven months, and twelve days only.

The three and thirtieth was *Hussein*, who being *Pacha* of the Country of *Yemen*, was taken from thence and made *Pacha* of *Cairo* in the year 1014, and put out in the year 1016. He Rul'd one year, and eleven days.

The four and thirtieth was *Mohammed*, who was made *Pacha* in the year 1016, and cashier'd in the year 1020. He Rul'd four years, four Months, and twelve days.

The five and thirtieth was *Mohammed il Sophi*, who was made *Pacha* in the year 1020, and discharg'd in the year 1024. He Govern'd four years and six days.

The six and thirtieth was *Ahmed*, who had been *Testerdar*, or Treasurer, of *Egypt*; he was made *Pacha* in the year 1024, and discharg'd in the year 1027. He Govern'd two years, ten months, and twelve days.

The seven and thirtieth was *Mustapha*, who was made *Pacha* in the year 1027, and cashier'd in the same year. He Govern'd eight months, and nine days only.

The eight and thirtieth was *Giafer*, who was made *Pacha* in the year 1028, and cashier'd in the same year. He Rul'd five months, and fourteen days only.

The nine and thirtieth was *Mustapha*, who was made *Pacha* in the year 1028, and cashier'd the next year. He Rul'd eleven months, and twenty days.

The

The fortieth was *Huſſein*, who was made *Pacha* in the year 1029, and diſcharg'd in the year 1031. He Rul'd one year ſix months, and two and twenty days.

The one and fortieth was *Mohammed*, who was made *Pacha* in the year 1031, and caſhierd the ſame year. He Govern'd only a month and a half.

The two and fortieth was *Ibrahim*, who was made *Pacha* in the year 1031, and put out of his Office in the year 1032. He Rul'd only one year.

The three and fortieth was *Muſtapha*, who was made *Pacha* in the year 1032, and caſhier'd in the ſame year. *N. B.* The Manuſcript is here ambiguous.

The four and fortieth was *Beiram*, who was made *Pacha* in the year 1035, and diſcharg'd in the year 1038. He Rul'd two years, four months, and twenty days.

The five and fortieth was *Mohammed*, who was made *Pacha* in the year 1038, and caſhier'd in the year 1040. He Rul'd two years, and one day.

The ſix and fortieth was *Muſe*, or *Moyſe*, who was made *Pacha* in the year 1040, and caſhier'd the ſame year, by the Souldiery of *Cairo*, when he had Govern'd the Country ſix months, and eight days only.

The ſeven and fortieth was *Chalil*, who was made *Pacha* in the year 1041, and diſcharg'd the next year. He Rul'd one year, ſix months, and two days.

The eight and fortieth was *Ahmed*, who being *Emir Achour*, or Great Maſter of the Grand

Seignior's Houſe, was made *Pacha* in the year 1042, and caſhier'd in the year 1045. He Rul'd three years, ſix months, and three days.

The nine and fortieth was *Huſſein*, who was made *Pacha* in the year 1045, and caſhier'd in the year 1047. He Rul'd one year, and eleven months.

The fiftieth was *Mohammed*, who was made *Pacha* in the year 1047, and diſcharg'd in the year 1050. He Rul'd two years, nine months, and four days.

The one and fiftieth was *Muſtapha*, who had been chief Gardiner of the Grand Seignior, he was made *Pacha* in the year 1050, and caſhier'd in the year 1052. He Govern'd almoſt two years.

The two and fiftieth was *Maksud*, who was made *Pacha* in the year 1052, and put out the next year. He Rul'd one year, ſix months, and eight days.

The three and fiftieth was *Eiiub*, who was made *Pacha* in the year 1054, and caſhier'd in the year 1056.

The four and fiftieth was *Mohammed*, who was made *Pacha* in the year 1056, and diſcharg'd in the year 1058. He Govern'd two years, five months, and ſeven and twenty days.

The five and fiftieth was *Muſtapha*, who was made *Pacha* in the year 1057. In the ſame year the former *Mohammed* was reſtor'd.

The ſix and fiftieth was *Ahmed*, who was made *Pacha* in the year 1059, and caſhier'd in the year 1061. He Govern'd full two years.

The ſeven and fiftieth was *Abdil rahmán*, who was made *Pacha* in the year 1061, and caſhier'd the next year.

The

The eight and fiftieth was *Mohammed*, who was made *Pacha* in the year 1062. He Govern'd *Egypt* three years, and nine months.

This is the laſt *Pacha* mentioned in the *Serrúr*. Theſe that follow, I have taken them out of the Memoires of a learned Perſon of *Cairo*.

The nine and fiftieth was *Muſtapha*, who was made *Pacha* in the year 1066. He Rul'd one year, and ſix months.

The ſixtieth was *Gazi*, who was made *Pacha* in the year 1067. He Govern'd three years.

The ſixty firſt was *Muſtapha*, who was made *Pacha* in the year 1070. He Rul'd one year.

The ſixty ſecond was *Ibrahim*, who was made *Pacha* in the year 1071, and continued in his Office three years.

The ſixty third was *Omar*, who was made *Pacha* in the year 1074. He Govern'd *Egypt* two years.

In the time of this *Pacha* I was in *Egypt* in my firſt Voyage to *Cairo*, in the year 1664.

The ſixty fourth was *Ibrahim*, who was made *Pacha* in the year 1077. He Rul'd one year, and four months.

The ſixty fifth was *Ali*, who died at *Cairo* in the year 1079, after that he had Govern'd, as *Pacha*, one year.

The ſixty ſixth was *Ibrahim*, who arriv'd at *Cairo* in the year 1081, and was caſhier'd in the year of our Lord 1673, when I was in *Egypt* the ſecond time. If any will ſee a large Account of their Actions, let them read the *Arabian* Hiſtorian, named before, which is very exact.

Of the Sangiac-Beys *of* Egypt.

IN *Egypt*, as well as in other Countries subject to the Grand Seignior, there are several *Sangiac-Beys*, who be Governors of great Provinces.

They are so called in the *Turkish* Tongue from two words, *Sangiac*, which signifies an Ensign, and *Bey*, a Prince; because when the Grand *Vizier*, or the *Pacha*, makes them, he delivers into their hands an Ensign, as a mark of their Dignity.

They that may pretend to this Dignity are the *Agas of the Boulouks*, *the Chieftains of the seven Orders of the Militia of Cairo*, and the *Metferracas*.

The greatest part of these Lords are *Meltesimins*, or Farmers of the Provinces that they hold from the *Divan*, at the rates mentioned in the Rolls: heretofore some *Beys* have Farmed fourscore Villages, or Towns. They Lett these Villages to under Farmers, and the usual Rent of every Town, is known to every one, chiefly to the *Mebascierins*, or Scrivners of the *Copties*.

About twenty years ago this honour was purchas'd with the expence of twenty Purses, or thirty: This was called *Chidmet il Sangiakie*. And as soon as any Person was made *Bey*, the *Divan* did allow him half a Purse every Month, as his Sallary; and, when he travell'd to any Place, for the service of the Grand Seignior, at his return to *Cairo* the *Divan* did give him half a Purse more for his Reward. In that time these *Beys* were in great Credit, and Power; for when they declar'd their opinion in the *Divan*, the *Pacha*'s were

were afraid to contradict them. They did sometimes depose them, when they did not amend their manners after a reproof. They were wont to be six and thirty in Number.

But now they are a great deal less, and are reduc'd to that condition, that they are not much esteem'd. This Honour now costs them fifteen Purses, and their Allowance given to them by the *Divan* is one thousand Aspers every day. 80 Aspers is *4 s. 6 d.*

Their Office is, to Conduct the *Hazna*, or Treasure, of the Grand Seignior to *Constantinople*, or to Command the *Caravan* that travels towards *Mecha*; and to go to War, when required. Four of them are to watch always round about *Cairo*, with a Company of Janissaries. The first keeps Guard at *Adelia*, where the way leads to *Sues*; the second at *Caraffa*; another at the second Bridge of the *Calitz*, near its Mouth; another watches at the old *Cairo*, to prevent Tumults and Murders.

In the Year 1672, when I was at *Cairo*, there were sixteen *Beys*, here be their Names.

Sulfucar was *Bey* of *Girge*, but he was cashier'd in the Month of *September* in this Year. *Jezbec* was made *Bey* of *Girge* in his stead. *Mohammed Abu Sciavâreb*, or *Mahomet* with the great Whiskers. *Mohammed Abu-Gura*. *Gazem*, *Bey* of *Sues*. *Juseph* of *Constantinople*, who was *Emir-bag*, or Commander of the *Caravan* to *Mecha*. *Juseph* of *Cairo*. *Delaver*, who carried the Grand Seignior's Treasure to *Constantinople*. *Mohammed il ghindi*, who had Rented *Bébe*. *Ali*. *Omar*, *Hussein* of *Constantinople*. *Canzo*, who was *Serdar*, or Colonel. *Torna Mustapha*, the *Cascief* of *Dekahlie*,

kahlie. *Eivaz*, who had been Treasurer of *Egypt*. *Abdolla*, who was Treasurer this Year 1672, of all *Egypt*.

Of the Trees, Plants, and Birds of Egypt.

I Shall now speak something of the rarest Trees, Plants, and Birds of *Egypt*, which are come to my knowledge; for this belongs to the General Description of this Country: I shall afterwards return to my Journal.

Of the Trees.

IN *Egypt* are to be found several Trees very rare, which are not in *Europe*. *Lebaca* is one which, as the *Copties* Stories relate, worshipped our Saviour Christ when he came first to *Ischemunein*, a City scituate in the middle *Egypt* near *Melave*, towards the *North*. This Tree is now very rare; for I have not seen any in all my Travels.

The *Hilélgie* is a great Tree full of prickles. I have seen one in the Monastery of *Abuhennis*, scituate in the middle *Egypt*, almost over against *Melave*. I was told that it bears a Fruit like to yellow *Dasies*. The *Sycamore*, named by the *Arabians*, *Gomeize*, is one of the ordinary sort of Trees; as also the *Fig-tree*, which is of four sorts, 1. The common *Fig-tree*; 2. The *Fig-tree* of *Fium*; 3. Of *Europe*; 4. *Avodlis*. The *Palm-tree*, in *Arab. Temer*, is one of the most vulgar Trees; it bears above fifty differing sorts of Fruits. There is also the *Nebeca*, a kind of

Gum-

Gum-tree. *Zante*, which is called *Acacia*. The *Maſtick*, I have ſeen too in the Monaſtery of St. *Anthony*. *Carobis*, *Atles*, and *Tamrhemnes*. There is alſo a Tree called *Seiials*, a wild kind of *Acacia*. The *Cinamon-tree*, named in *Arab*. *Cheiiar Scembar*. The *Pomgranate*, *Orange-tree*, the *Lemon-tree*, the *Cedar*, the *Quince-tree*, the *Sefsafs*, a kind of *Withy*, the *Apricock-tree*, the *Almond-tree*, the *Cypreſs-tree*. The Tree called *Mocheits*, or *Sebeſte*; the Fruit whereof is good for Food, and to make *Glue*. The Tree called *Alats*, the *Myrhe*, the *Fig-tree* of *Adam*, named in *Arab*. *Mouz*. The *Kebbads*, a Tree that bears *Oranges* of a ſtrange bigneſs. The *Keffe Mariam*, or *the holy Virgin's Hand*.

The *Doum*, or the *Gum-tree*, is a rare Tree in *Egypt*; I have never ſeen but three in all my Travels: one in the Monſtery of St. *Athanaſe*, diſtant from *Siut* about three hours travelling, towards the *South*. In this Tree are two things remarkable: 1. That its Leaves burſt forth only at the end of its Branches, and in the thick Bunches. 2. That they are ſo equal, and even at the end of the Branches, that to look upon them one would think that ſome have cut, and even'd them with Sciſſers. The Leaves are very thin and long, and are like the Leaves of the Palm-tree. The Body of this Tree hath many Branches of a conſiderable bigneſs, from them proceed others of a leſſer ſize; every one is forked, and the end of theſe Leaves appear in Bunches, as we have ſaid.

Of

Of the Plants.

AMongst all the Curious Plants of *Egypt*, I have taken notice of these following.

Belsen is a Plant, or Herb, that bears a Medicinal Grain, good to heal Wounds. *Sabbara*, the Leaves whereof are very thick, and full of sap; there are two sorts, the Male, and the Female. *Vudne* is like *Pursian*, but its Leaves are very great, and its taste is sourish, and it's eaten raw. *Sedab*, is *Rue*; *Filfil*, *Garden-Pepper*. *Gesalaht* is a Plant that grows as big as a Tree. *Verdhomar* is our *Rosa asini*. *Morian* is called in *Latin*, *Halicacabus*. *Kilu*, otherwise named *Alcali*. *Rabl* is an Herb of a fragrant smell, full of Oyl, growing upon Hills. *Barnub* is a Plant that contains a Powder that Dyers use; I shall speak of it in the sequel of this Journal. Here be also *Jesse-mins*, both single and double. *Katife*, or the *Virgins-Bower*, whereof there are two sorts; the single, and the other named in *Arab. Katife Kodsi*, or the *Virgins Bower* of *Jerusalem*. *Rihan* is our *Origanum*. There are several sorts; 1. Of *Kodsi*, or *Jerusalem*: 2. *Sciami* of *Damascus*: 3. *Hindi* of the *Indies*: 4. *Miski*, of the smell of *Musk*: 5. *Asciekrihan*, or the lovely *Origanum*. *Leblab* is another Plant, called by the *Italians*, *Convolvolo*; by the *French*, *Liseron*, and by the *English*: *Bengiar*, are our *Beets*. *Mentur*, otherwise named *Chobeize*, are our *Mallows*. Here are also *Gilly-flowers*, *Lillies*, and *Roses* of all colours, and in abundance. *Merdekusch* is our *Marjoram*. *Merscienné* —— *Lisan-hammel* is our *Plantain*. *Lisant Tor* is our *Buglos*. *Neane*, *Mint*: *Bamit*.

Bamie, and *Meluchie* are ordinary Pot-herbs in *Egypt*. *Amberboy*, is *Amber*. *Sefeban* is a tall Plant, ſown about the Sugar-Fields; it ſerves inſtead of a Fence. *Sciebeh*, is *Rue* of *Rome*. *Cheſchach* is the *Pavots*. *Hendal*, or *Colocinthis*; *Helbe*, named by the *French*, *Fenugrec* by the *Engliſh*. They have a Proverb in *Egypt*, that ſaith, *Bleſſed are the Feet that walk upon that Ground where the* Helbe *is ſown*. They eat it raw, and ſodden. *Carrots*, called in *Arab*. *Giſſr*, are no bigger than *Radiſhes*. *Succory*, called in *Arab*. *Hindibe*. *Lettuce*, called *Chas Melieh*. *Peaſe*. *Tormus*, are *Lupins*. *Berſim*, or *Sinfoin*. *Il Nile*, is *Indigo*. *Scieh*, is *Abſynthium Ponticum*. *Gabbar* was an Herb that I found in abundance upon the Mountains, near the Monaſtery of *Abuhennis*. *Homos gebeli*, are the wild *Peaſe* of the Mountains; for they are like *Peaſe*. *Roiet gaſſal*, or *Harts-Foot*: ſo called, becauſe it is like the Foot of this Animal, and both are oily. *Selguem*, called by the *Germans*, *Rubſamen*: *Zabuz*, *Oats*, *Saffron*, *Simſim*, or the *Seſame*, *Heb-il-ſode*, called *Jugeolin*. *Tabacco*, *Rice*, *Sugar*, *Limi*; *Coulangian*, called in *Latin*, *Gulange*; and in *French*, *Galangu*.

Of Birds.

THE rareſt Birds that I have ſeen in *Egypt*, are theſe;

Sciamta is the biggeſt, next to the *Auſtrich*. It is ſo ſtrong, that ſome ſay, it can carry up a Man into the Air. Next to theſe are the *Eagles*, the *Vultures*, named in *Arab*. *Akab*, which are very big. *Gaddafs*, *Havams*, *Baz*, *Heddahs*, *Sa-*

kers

kers, *Sciahins*, *Baſcieks*, *Rachms*; all theſe are ſeveral ſorts of *Vultures*, *Faulcons*, and *Hawks*. There be alſo *Mezaz*, and *Begas*, otherwiſe called *Gemel il Bahr*, or the *River-Camel*; or the *Pelican*. The *Saksaks* have a Bone ſtrong and ſharp, at the joint of each Wing. The *Guinney-Hens*, *Cranes*, *Wild-Geeſe*, and many other Birds, which are ordinary amongſt us.

There are alſo many *Auſtriches*, and chiefly in Deſarts, that lead to the Monaſtery of St. *Anthony*, I have ſeen there Herds together.

I have read in an *Arabian* Manuſcript, called *Giauharet innefiſſe*, a remarkable thing concerning the *Auſtrich*, which I cannot paſs over without publiſhing.

When it intends to Hatch its Egs, it ſits not upon them, as other Birds; but the Male and the Female Hatches them with their Eye only; and when either of them hath need to ſeek for Food, he gives notice to the other by crying; and the other continues to look upon the Egs, till it be return'd: likewiſe when the other hath the ſame deſire to ſeek about for Food, he gives the ſame notice, with the ſame ſhriek, that its Companion might remain ſtill to look upon the Egs, till they be all Hatch'd: For if they did but look off a moment, the Egs would ſpoil and rot.

The Church of the *Copties* hath learn'd an excellent Cuſtome from the Practice of this Bird: They hang up a lighted Lamp, between two Egs of an *Auſtrich*, over againſt the Prieſts that officiate, to adviſe them to be attentive about their Devotions; that their Prayers might be more efficacious, and might not loſe their ſtrength, for want of attention. It

It is now time to bring back my Reader to my Journal, to *Damietta*, where I left him; that I might give him first a General Description of *Egypt*.

The Continuation of the Journal.

I Set Foot in *Diametta* the 18th day of *Feb.* 1672. where I abode till the 8th day of the next Month: Sometimes lodging in the City, sometimes in the Barque that had brought me, because it was loaden with Wine for the Consul, and *French* Merchants of *Cairo*: And the *Aga* of the City would not suffer the Wine to be carried a-shore, nor into the Haven, until the *Pacha* had sent him an expres's Order to that purpose. He dealt in this manner, because the *Grand Seignior* had sent very strict, and severe orders, to forbid the Importation of Wines in all his Dominions. And Because I was in the company of a Servant of the *French* Consul, whom I could not leave with Civility, because he could not understand the *Arabian* Tongue; I was therefore ingaged to be his Interpreter, by the Obligations that he had laid upon me in my Voyage: For his, and his Masters sake, I abode with him till the orders were come, and a *Janissary* to Guard the Wine to *Cairo*. They loaded therewith two great Barques, and we departed immediately for *Damietta*, on *Saturday*, the 8th of *April*; and were at *Boulac*, a Suburb of *Cairo*, the Eve of *Wednesday* before *Easter*.

Here follows the most remarkable Passages, and the Description of the Towns, and Places, which are from the Mouth of the River at *Damietta*,

as far as *Grand Cairo*, as they lye in order.

As soon as we enter into the River, from the Sea, we find on the *East*-side, at the Mouth, an old Castle ruinated, but small; which, as the *Francs* say, was built by S. *Lewis*, the *French* King, when he had *Damietta*. It is square, and divided into four round Turrets, upon which some Artillery have been planted to command the Passage, and where a few *Moors* are upon the Guard.

A little further into the River stands a poor Village, named *Bogas*, or Mouth of the River; because it is there scituated. The *Arabian* word *Bogas* signifying so much.

In this Village dwell the Owners of the *Germe* (being Long-Boats made to un-load Ships and draw them out of the Sands) that guide and tow along the Ships that sail in or out of the River; and discover to them the Banks of Sand, which are very ordinary in this Road.

In this Village is to be seen the Foundation of another square Fort, the Walls whereof are not yet finish'd, and never likely to be. There are also here two *Calitz*, or Artificial Channels, full of the River-water all the year; made on purpose to water the Fields.

About an hundred Paces from this Village, on the other side, is another Castle to command the Mouth; so that the two Castles that are there planted for this purpose, are not over against one another.

A Di-

A Description of the City of Damietta.

Damietta, called by the *Arabians*, *Damiát*, a famous City of *Egypt*, is scituate upon the *East*-side of *Nilus*, about eight Miles from the Mouth. Next to *Cairo* it is the greatest, most beautiful, the richest, the most populous, and the fullest of Merchants of all *Egypt*; for the conveniency of Trade draws thither a great number of People form all parts of *Turkie*.

It is built upon the River *Nilus*, in the form of an half Moon. The Waves of this River that wash the Foundations of their Houses on that side, and the great number of beautiful *Mosques*, together with the Fleet of Ships and Barques that ride in the Haven, yield a most delightful Prospect.

There are no Walls, nor Fortifications, only a round, and very high Tower, that stands at the end of the Town towards the Sea; where there is neither Watch nor Ward, nor Guns.

In this City there is great Trading in Linen, Rice, Coffee, and Stuffs. I was told, that every year, about five hundred Ships go out of this Haven, small and great, loaded with Rice for *Turkie*.

Here are made many beautiful sorts of Linen of all kinds and colours, which are Transported to Foreign Countries. Here is also a great deal of Fish salted. The *Mullet* that are here pickled are highly esteem'd all over the *Levant*.

The Town is Governd by an *Aga*, sent thither from the *Pacha*, and therefore nam'd by the *Turks*,

Pachagasi, or the *Aga* of the *Pacha*. Besides his other Incomes, he takes from every Tavern of *Aqua-vitæ* ten *Pora's*, in the City are a great many such Taverns. From every *Carache* (it being a little Ship) he receives five *Pora's*; and from greater Ships six and thirty, and forty, when they go out of the Port: Besides many Casualties which amount to a great deal, through his extortion, as the manner of the *Turks* is: for, out of our Ship he took six Barrels of *Cyprus*-wine, containing each six *Metres*, and every *Metre* holding twenty Pots, though this was not his due. I had some difficulty to save from his greedy hands a Box of excellent Wine of the Country of *Kesrovan*.

The Souldiery, and chiefly the *Janissaries*, are very insolent. There be but two hundred, and about twenty *Spahiis*.

Of the Christians, the *Grecks* are the most numerous. They be about two hundred Families, and have a considerable Church.

Of the *Copties* there be about eight Families. The *Turks*, about a year since, took Possession of their Church, because they had not paid them a certain Tax that they had laid upon them.

There are no *Francs* that dwell there in the City for want of Trade; because this Haven is at a little distance from all the Christian Countries, and because they are settled at *Rosetta*, which lies more convenient for them, and nearer. There is only a Chamber which the *Franciscans* of the holy Land have hired in the Apartment of the *Greek* Patriarch, which is a little House, very filthy, yet they Lodge there when they pass to and fro from *Jerusalem* to *Cairo*. The greatest Traffick in this City, by Sea, is of Wood and Timber which is

is Imported as well for Fewel as for the building of Houſes and Ships; for Wood is very ſcarce in *Egypt*, chiefly in the Inferiour.

During my abode in this City I met with an old Ship-Captain, by Religion a *Maronite*, who told me, that between this City and the Town of *Bogas*, the River *Nilus* grew ſhallower every year; and that he had taken notice, that about fifteen years ago it was fifteen Cubits deep; but now ſcarce fifteen Foot. This proceeds from the Earth, which the Water looſens from its ſides and waſhes into the middle; about the Mouth of the River there the Earth ſtops. He gather'd from thence, that it was to be fear'd, that in this River great Ships would not be able, one day, to paſs from the Mouth to *Damietta*.

The Town of *Manſoura*, i. e. *Victorious*, the abode of the *Caſcief* of *Dekahlie*, is a great and beautiful Town, ſcituate upon the *Eaſt*-ſide of *Nilus*. Its Houſes are not builded as thoſe of *Damietta*, upon the Water, but there is a large Street between them for to walk; but becauſe we Landed not then in that place, I had not the opportunity to view it, nor to give an exact Deſcription of it.

I ſhall only ſay this of it, That in this Town the *French* King, S. *Lewis*, was taken Priſoner by Sultan *Saleh*, *negm iddin*, *eiiub ibn il Kámel*. All the particulars of the end, and carrying on of this War, are to be ſeen in the *Macrizi*, and in *Ibn Zulak*. I could wiſh theſe Hiſtories of the *Arabians* were Tranſlated into any known Languages, for here are ſeveral remarkable Circumſtances mentioned in them, with which we are not acquainted. Here are likewiſe many Verſes full

of Wit, but Satyrical, made then by the *Moors*, upon the taking of S. *Lewis*, and the conclusion of this War, so happy for their Nation.

Between *Damietta* and Grand *Cairo*, are to be seen, upon the River side, a prodigious number of Pigeon-houses, which is here remarkable, because there are not found so many in any other part of *Egypt*, nor builded in the same manner.

These Pigeon-houses begin at *Mitbedri*, a Village near *Mansoura*, on the same side, in sailing towards *Cairo*. In one days Journey and a half I saw so many, that I wondred at it; for there is scarce a House in all the Villages but there is one, or more Pigeon-houses. At the Foundation the Walls are of Earth only, and round on the top, very spacious within, full of Earthen Pots for the Pigeons Nests; and without are many Poles for them to pitch on, and rest themselves. It is easie to judge whether the sight, and Prospect of so many Pigeon-houses be not very delightful.

The *Moors* that were in our Boat told us, that in these Villages fifteen Pigeons were commonly sold for one *Para*; forty *Para's* make 4 *s.* 6 *d.* So that I reckon, that about two hundred and forty Couples were sold for that Money.

Semennut is a great Town, scituate on the *West*-side of *Nilus*, in the *Cascieflik* of *Garbie*, not far from *Mohelle Kabire*, or the great *Mohelle*. It is built in a Triangular Form; the lower part stretches it self along the River. The Barques that sail towards *Cairo* are bound to stop here, and pay Custome: The Custome-house is built upon a Ship, in the River, at which the Vessels never stop above an hour.

In

In the middle Way, between *Diametta* and *Cairo*, is *Mitgamr*, a very beautiful and large Town, ſcituate upon the *Eaſt*-ſide of *Nilus*. We landed, and I found there many fair Houſes, and a ſpacious *Bazar*, or Market-place, where all manner of Proviſions were to be ſold. Here are alſo a great many Chriſtians of the *Copties*.

Over againſt *Mitgamr*, that is on the *Weſt*-ſide *Nilus*, is *Sitfe*, a beautiful and big Town, belonging to to the *Caſcieflik* of *Mohelle Kebire*; where we beheld a purſuit of ſome Peaſants, whom the *Caſcief* of that Province chas'd. They were come to demand a certain Tribute, which he was wont to pay them: and upon his denial of it they roſe up in Arms againſt him: But as ſoon as he had ſent out the *Spahins* againſt them, they ran all away. Theſe poor *Caitiffs* being on Foot, and finding themſelves followed by Horſe-men; that they might not fall into their hands, they caſt themſelves, in haſte, into the River to ſwim over; ſix were unhappily drown'd before our Eyes.

In the upper *Egypt* is a Village, named alſo *Sitfe*; which I ſhall mention in another place.

The 12th of *April*, about two a-Clock in the Afternoon, we left one of the Branches of *Nilus* that leaves the main River and runs to *Damietta*, and entred into the *Bogas*, or Channel of *Boulac*. The clear Weather gave me the liberty to take notice of the ſeparation of the two Branches of the River: I found that the Branch that goes to *Roſetta* ſtretches it ſelf to the *North-Eaſt*, and that of *Diametta* to the *North*. In reſpect of this laſt, *Cairo* ſtands to the *South-Eaſt*, and its Caſtle to the *South*.

At this *Bogas* the two great *Pyramides* of *Egypt*

are first discover'd: They appear here to be equal, though one is far higher than the other.

From this separation, or division of *Nilus*, as far as *Boulac*, there is but an hour and a halfs travelling, though Monsieur *Thevenot* tells us of six Leagues.

We landed at *Boulac*, the *Wednesday* before *Easter*, at Night. I staid there till the next Morning, and entred into *Cairo* about Noon. At my entrance I paid a Crown, at the Custome-house of *Boulac*, which is an ordinary Tribute demanded of all *Francs* many years ago.

A Description of the City of Cairo.

MY design at first, was to publish a large Description of all the Rarities of this great and famous City, before I proceed on in my Journal: But since I have considered that great Volumes are wont to nauseate, rather than to delight the Reader, chiefly in these days that Men are pleas'd with the reading of short and small Volumes: I have therefore taken notice of those things only which other Travellers have omitted, and could never know perfectly for want of an insight into the *Arabian* Tongue. He that will know more, may peruse the second Part of the *Chottats* of *Macrizi*.

The City of *Cairo* borrows the Name from the Planet *Mars*, called by the *Arabians*, *Kaher*; which Name was given to it, as saith the *Serrúr*, an *Arabian* Historian, because the Foundation of its Walls were laid when this Planet was in its ascent; which hapned unhappily in this manner.

Gisuher,

Gianher, the General of *Meez le din allá*, one of the *Cailiffs* of *Egypt*, having reſolved to build a new City for the abode of his Lord, in the Year 362 of the *Hegira*; he gave orders to the Aſtronomers, to obſerve the time of the riſing of a good Star, when the Foundation might be laid; that the City might be the more happy, and of a longer continuance.

The Aſtronomers accordingly encompaſſed about with Ropes, all that ſpace of Ground that was to be ſhut into the Walls; tying to the Ropes a great many little Bells, to give notice to the Builders when they were to caſt the Foundation: The ſignal was, the ſounding of the Bells; which was to be given when they ſaw the riſing of a good Star.

By chance it happen'd, that a Crow pitch'd upon the Ropes that was ſtretch'd along, when *Mars* was in its riſing; and with the motion of the Ropes cauſed the Bells to ſound: As ſoon as the Maſons heard the ſignal given, they caſt all, with one conſent, the Foundation: which when the Aſtronomers had underſtood, they declar'd by unlucky riſing of *Mars*, that govern'd at that Inſtant, that the City ſhould be one day taken by a Conqueror that ſhould come out of *Romania*, where *Mars* governs: Which hath proved true about five hundred and threeſcore years after, when *Sultan Selim* came from *Conſtantinople*, the chief City of *Romania*, and took not only the City, but the whole Country; and deſtroyed the Race of their Kings, by hanging the laſt.

Though they conceived that this Star would prove unlucky, they called the City nevertheleſs *Kahera*, or *Cairo*, as we name it in *Europe*: which

which Name continues till this day. This City is become very rich, powerful, and great, by its Trade; insomuch, that of all the Cities of the *Levant*, this alone hath deserv'd the name of Great.

It is scituate in a Champain, very delightful, at the Foot of a Mountain of Sand, named in *Arab. Gebel il mokattam*, or the Mountain cut through, which stands on the *East*-side, and incommodes the City; because it deprives it of the benefit of the fresh Winds that blow from thence. This City hath another inconveniency, it is far from the River.

There is nothing in the World more delightful, than to take a prospect of it from some eminent place: for you might from thence view an infinite number of Houses, which, instead of Coverings, have Turrets; and see an innumerable company of *Mosques* with their various colours of differing Buildings intermingled, and surrounded with Palm-trees, and Gardens; all which together represents a most beautiful Prospect.

It hath seven Gates. The Names are, 1. *Bab zueile*; 2. *Bab innassr*; 3. *Bab il fetúh*; 4. *Bab il Kántara*; 5. *Bab issçia a rie*; 6. *Bab issaade*; 7. *Bab il mahrúk*.

There are eight Lakes, very large, that belong to it: 1. *Birket ittemálgie*; 2. *Birket inassrie*; 3. *Birket ibn il ademe*; 4. *Birket il fil*; 5. *Birket il kar-a*; 6. *Birket il ferrain*; 7. *Birket il Ezbekie*; and 8. *Birket il kassarin*.

There is a Channel cut through this City, from the *West*, to the *North-East*, called the *Calitz* of *Cairo*. It is very ancient, *Ibn abd il hokm*, an *Arabian*

Arabian Hiſtorian, ſaith; That *Tarſis ibn Malia*, one of the *Pharaoh's*; and, as he believes, the King that took the Wife of *Abraham* when he was in *Egypt*, cauſed it firſt to be cut. Since the *Arabians* conquer'd *Egypt*, and took it from the Emperour *Heraclius*, they have named it *Calitz Emir il Muminin*, or *The Channel of the Prince of the faithful*, becauſe of *Amru ibn Chottab*, the ſecond *Califf* after *Mahomet*, who was the firſt ſirnamed The Prince of the faithful, becauſe he commanded *Amru ibn aſſ* to lead him as far as *Colzim*, a Town ſcituate near the *Red-Sea*, that he might convey the Proviſions of *Cairo* as far as this City, and from thence by the *Red-Sea* to *Mecha*; where there was, at that time, a great want of Food. It continued in this manner till the Year 150 of the *Hegira*, when *Giafer il Manſur*, a *Califf* of *Egypt*, of the Race of *Abbas*, cauſed it to be ſtopt on that ſide which is towards the Sea.

Now it is called *Calitz il Hakemi*, or the *Calitz of Hakem*; becauſe *Hakem-be amr ille*, another *Califf* of *Egypt*, cauſed this Channel, which was decayed through the negligence of his Predeceſſors, to be repaired. It is called alſo *Merachemi*, or the *Calitz paved with Marble*; as we may ſee by ſome Paſſages of the *Serrúr*, an *Arabian* Hiſtory which I have brought with me from *Egypt*.

In my Relation of *Egypt*, Printed in *Italian* at *Paris*, 1671. I ſaid that the *Turks*, *Copties*, and *Jews*, open, in their turns, this Channel every Year: but I underſtand ſince, that this Office belongs only to the *Soubaſchi* of *Cairo*, who ſtrikes the firſt three, or four blows upon the Bank that hinders the River from entring into the Channel, after-

afterwards all that will work have liberty granted.

The *Copties* have but two Churches at *Cairo*; one in the Street named *Haret Zuele*, and the other in the *Greek's* Street. The first is Dedicated to the Virgin *Mary*, and was built by a renowned Physician, named *Zabulon*. He lived about two-hundred-seventy years before the *Arabians* became Masters of *Egypt*. He is yet famous for his wonderful Riches. They say that he hid them in a Well which is in the same Church, and secur'd them with a *Talisman*, that none might have them after his decease. The Patriarch of the *Copties* House is joining to this Church.

The other in the *Greek's* Street is Dedicated to S. *Barba*. It is but small, and obscure. I went to see it the 4th of *November* 1672.

Heretofore they had many Churches, and Monasteries; and a Bishop in the *Chandak*, an old Suburb of *Cairo*, but now ruinated. But now they have but two; one Dedicated to the Arch-Angel *Gabriel*; the other to the Abbot *Mercurius*, sirnamed *Roes*. Here the *Copties of Cairo* have a Burying-place.

Of the many *Mosques* at *Cairo*, that which is called *Giama ill assar* is the richest, and the greatest. It was built by *Giauher*, the first Founder of the City: It is yet the Cathedral, where the four *Mouftis*, or Doctors of the *Mahometan* Law reside. It is a Refuge for Offenders, and a School for to teach the Law of *Mahomet*, with its Revenues it entertains no less than eight hundred Persons of that Profession; and receives for that purpose two thousand *Ardebs* of Corn, from the Store-houses of the Grand *Seignior*; and seven thou-

thouſand more from other Benefactors.

There are four *Mouftis* at *Cairo* that borrow their Names from the four chief Sects of *Mahomet*: 1. Of *Sciaffei*; 2. Of *Malcki*; 3. Of *Hambali*; 4. Of *Haneſi*. They are all equal in Dignity, becauſe their Sects, whereof they are the chief, are likewiſe equal.

They have power to excommunicate the *Pacha's* when they attempt to do any thing againſt their Religion, or their *Moſques*. For Inſtance, they excommunicated *Pacha Ibrahim* in the year 1672, becauſe he offered to take away ſome of the Gifts, and Rents, belonging to the *Moſques* of *Cairo*: By that means they hinder'd him from executing his ſacrilegious deſign. When the Excommunication prevails not, they ſhut the Gates of this *Moſque*, which cauſes the People to riſe up in Arms; and they never are quiet, till they have kill'd the Offender.

In *Cairo*, and in its Suburbs, there are nine publick Shambles belonging to the Grand *Seignior*: 1. That of *Haſſenie*, which is the greateſt: 2. That of *Haret Jehúd*, or of *the Street of the Jews*: 3. That of *Bab illuk*, or of *the Whore's Quarter*: 4. That of *the Lions Bridge*: 5. That of old *Cairo*: 6. That of *Gize*: 7. That of *Haret il ſakkain*: 8. That of *Telun*: 9. Two that are at *Boulac*; whereof, in one the Oxen are killed; in the other, the Sheep and Goats.

The Heads, and the Skins of all the Beaſts that are kill'd in theſe Markets, unleſs it be of the Goats, belong to the Grand *Seignior*: out of this Cuſtome he receives a great profit.

It is very true, that in *Cairo* are ſeven differing Orders of the Militia. Amongſt theſe, the Mon-

Montrosses, and Gunners, are not reckon'd; but only the *Metferracas*, three Cornets of *Spahins*, which be *il Giumulli*, *il Tefakschi*, and *il Cércassi*. The *Janissaries*, the *Chiaoux*, and the *Azapes*, belong to them.

The *Janissaries*, the *Spahins*, the *Azapes*, and the *Gebegis*, are paid only every three Months; but the *Chiaoux*, and *Metferracas*, the *Jetams*, or *Orphelins*, the *Giavalis*, the *Keschie*, and the *Metkaeds* receive their pay every Month, without any delay.

A Description of Old Cairo.

OLD *Cairo*, so called erroneously by the *Francs*, is named by the *Arabians*, *Massr*, from *Massr*, or *Mizraim*, the Son of *Cham*, and Grand-child of *Noah*, that caused it to be built. It is the ancientest City of *Egypt*, next to *Memphis*; after the destruction of this, Old *Cairo* became the chief. It is scituate on the *East*-side of *Nilus*, over against the place where *Memphis* stood, next to New *Cairo*. It was heretofore a stately City, but now it is almost all ruinated.

In the 18th year of the *Hegira*, which is about 1033 years since that *Amru ibn il ass*, General of *Amru ibn Chottab*, a successor of *Mahomet*, took this City. *John Mekaukes*, a noble *Coptie*, was then Governour for the Emperour *Heraclius*. When *Amru* had taken it, he made Peace with *Mekaukes*, upon condition that every *Coptie* should pay him, and all his Successors, two-pence a-year as a Tribute; and that he should give entertainment, for three days, to all the *Arabians* that should

should pass through *Egypt*; as may be seen more fully in the *Macrizi*.

This City hath been increas'd many times, as the Conquerors, and Lords of the Country, did think convenient to pitch upon a more pleasant place for their abode.

The places where the *Fostat*, the *Cassr iscémma*, the Quarter of the Patriarch of the *Copties*, *Babylon*, *Cateia*, the *Caraff*, and others.

Fostat is a *Greek* Name, which signifies a Tent of Goat-skins. The *Arabians* name one side of Old *Cairo* thus, because the Tent of *Amru ibn il ass*, of this substance, was planted there when he was busie in Conquering *Egypt*.

The same *Amru* caused it to be inclosed in with Walls; after that he had taken the City of *Alexdria*, he settled there his abode, and that of his Successors: *Alexandria*, that had been the Royal City of the *Greeks* for about nine hundred years, was then forsaken; and the *Fostat* was the chief City of *Egypt*. It continued so till *Ahmed ibn Toulon* built *Cateia* very near *Fostat*. His Successors of his Race forsook it, and settled themselves in *Cateia*.

But when this Race was extinct, and Grand *Cairo* being built by *Gianher*, as we have said, the *Califfs* chose it for their abode, causing *Fostat* to be burnt, that the new City might be stronger, and fuller of People; and they left *Cateia*, as we may see in *Macrizi*.

Cassr Issémma, is a Castle, or Suburb, inclosed with Walls, near adjoining to *Fostat*, built by *Artaxerxes*, King of *Persia*. Now only Christians inhabit there. They have many Churches which we shall describe in this following Journal; for I went

went to see them on the 18th day of *July*, 1672.

There are two differing Opinions concerning the Origine of this Name. Some would have it written, *Cassr iggiama*; that is, the Castle of the Assembly: for they say, that here the great Wits did meet to increase Learning; but this Opinion is not well grounded. Others write it *Cassr isscémma*; this is likely to be the truest; for I find it thus written by all *Arabian* Historians.

The Granaries and Store-houses, of the Grand *Seignior*, are adjoining to this Castle. They are named by the *Arabs*, *Sciône*. The Provisions of Corn, and other necessaries for the Food of the Malitia, are here kept; not only for the Malitia of *Egypt*, but also for all the other Countries that depend upon *Egypt*.

And that this Corn might be better distributed, there are four *Aga's*, or Officers, named in *Arab. Agavat beta il ghelàl*, or *Aga's of the Stores* in the upper *Egypt*: One dwells at *Benesuef*, another at *Minie*, the third at *Momfallat*, the fourth at *Girge*. Their Office is, to gather up the Provisions of Corn, and to send them to the *Emin il Sciône*, the Master of the Store-houses of the Grand *Seignior*, who upon a certain day of the Month, causes these Provisions to be distributed according as the Divan appoints.

But because sometimes this allowance is not sufficient, every one hath liberty to buy more, by paying for every *Ardeb* a thousand *Meidins*. When this Money is once paid, every year one may fetch this allowance, during the Buyer's life.

Near this *Cassr isscemma*, on a side of *Cairo*, is the Quarter of the Patriarch of the *Copties*, named

named in *Arab. Haret il Batrak*. It is separated from this Castle with an high Wall, with which it is inclosed. The Patriarch hath his Abode a little above the Church of *Mary Moncure*; concerning which, I shall take notice of some curiosities in the sequel of this Discourse.

Babylon was further towards the *South* of *Cairo*. Now there appears nothing but great Mountains of its Ruines, and three Churches of the *Copties*; one dedicated to the Virgin *Mary*, another to S. *Theodorus*, the third to S. *John Abakîr*.

The Church of the Virgin, as the *Copties* relate, was the first that was built at *Cairo*, after the coming of our Saviour Christ. They say that S. *Mark* hath preach'd there; and that S. *Peter* mentions it at the end of his Epistle, when he saith, that the Church elect which is in *Babylon Massr*, or *Babylon* near *Cairo*, salute you, as well as my Son *Marcus*. I did not go into it at this time, but I saw it, and lay there one Night in my first Voyage to *Egypt*, in the year 1664.

Cateia was built near *Fostat*, by *Ahmed ibn Toulon*, Prince of *Egypt*, as we have already said.

The *Caraffa* is the Burying-place of the *Mahometans*; highly esteem'd, because there be some Kindred of *Mahomet*, and some of their Saints, buried. In the flourishing days of *Egypt* there were above three hundred and sixty Tombs, and *Mosques* of Great Men; every one endowed with a sufficient allowance for poor People, and the Pilgrims of that Religion that came thither. So that a Pilgrim, at *Cairo*, could have subsisted a whole year without spending an *Asper*, by visiting every day the *Mosques* and Tombs of this

place; but in process of time the Revenues being devoured, by the wickedness of the *Pacha's*, the Tombs and *Mosques* are since gone to decay.

The Continuation of the Journal.

THE 16th of *April* 1672. *Saturday* before *Easter*, the *French* Consul went to visit the *Pacha*, who was then in a Garden at the Village *Besestein*: he went to speak to him about a business of his Nation. I took this occasion to offer him my Letters of re-commendation which *Isbac*, *Pacha* of *Seida*, had given me to deliver to him. In consideration of them, he promis'd me his protection and favour.

The way of Hatching Chickens at Cairo.

The 21st of this Month I went to see the Ovens where the Chickens are hatched. These Ovens are builded in the same manner as the Ovens of *France*, made to bake Bread, only with this difference; they are not so high, nor so big as ours, nor of burnt Brick, but of Brick dried in the Sun. They have also, on the top, a round hole, as big as the circumference of a *French* Hat, through which the heat mounts up and goes out, which Ovens for Bread have not.

In the House where I saw them, they were plac'd in this manner. There were four and twenty: twelve on the right hand, and twelve on the left; six one upon another. At the first sight one would have thought them to be so many Sleeping-cells of Monks: but the Alley that was between

was

was so narrow, that when I enter'd in, the smoak and heat that came out had almost stifled me.

Now, to cause the Egs to be hatch'd, they put them all in the lowermost Ovens; and in the uppermost they kindle a small Fire, for eight days, with Straw. Afterwards they stop them, and leave them so six other days: Then they take away the Egs from the lowermost Ovens, and separate the good from the bad, by examining them in the Sun-shine. Afterwards they cast away the addled, and put all the good in the uppermost Ovens; making, with Straw, a small Fire in the lowermost, for two days. They leave them in that condition one and twenty days, without medling with them: at which time the Chickens begin to break the Shell; so that in two and twenty days they bring forth Chickens in this manner.

This is not to be practis'd, but during four Months in the Year; namely, from the Month of *December*, till the Month of *April*: The other part of the Year is not fit for this purpose, because of the excessive heats.

Of the Pyramides.

IN my first Voyage to *Egypt* I had seen the *Pyramides*; but, having another opportunity offer'd to me, I went thither to view again these rare Monuments of Antiquity, to see whether I might not observe something more than I have taken notice of in my first Relation.

On the 27th of *April* I went thither, in the Company of the *French* Consul, and many other

Merchants, and with almost all his Houshold: we had with us three *Janissaries* to guard us, so that we were in all about fifty Cavaliers, well mounted upon Asses; taking with us Provisions sufficient for three days.

When we were come to the *Pyramides*, and had observ'd exactly every thing: I took notice that the place where they stood was a Burying-place. This is plain to any that see the place; and doubtless it was the burying-place of the old City *Memphis*; for all the *Arabian* Histories inform us, that this City stood where the *Pyramides* now are, over against Old *Cairo*.

2. I took notice that all the *Pyramides* have an entrance that leads to a low Alley, which is very long; and at the end is a Chamber, where the ancient *Egyptians* did place the Bodies of those Persons, for whom the *Pyramides* was built. This entrance is not to be seen in every one of the *Pyramides*, because the Wind hath stopt them with Sand. I saw upon some of them some *Hierogliphick* Characters, but I had not time to write them out.

3. I took notice that all the *Pyramides* were builded in very good order; and that each of the three greatest were at the head of ten lesser, which are not well to be distinguished, because of the heaps of Sand: one may yet imagine, to see the place, that in former Ages there have been here one hundred *Pyramides*, little and great.

4. I took notice that they are all builded upon an even Rock, covered over with white Sand; so that it is very probable that the Stones have been taken from the place, and not brought from far,

far, as some Travellers imagine, and old Writers: for the greatest is nothing but a Rock cut as a *Pyramide*, and covered over with a Wall of Stone.

5. I took notice that of all the Stones of the greatest, there is scarce one entire, but either worn out with the Weather and Time, or broken by some other Accident; so that, though one may ascend on all sides to the top, yet not in all places with the same ease.

6. I have taken notice that none of the *Pyramides* are alike, or perfectly square; but that all have two sides longer than the others. I intended to measure the greatest: for that purpose I had with me a String of about thirty Landyards; but because the Winds have heap'd about it Mountains of Sand, I could not possibly draw a Line strait from one Angle to the other.

On the 28th day of *December* I went to see the *Pyramides* the third time, with some strangers. In our way we were mightily troubled with a very thick Mist, which lasted till ten a Clock in the Morning; and we found a great deal of Mud in the Trenches and Ditches, which was not yet dry since the retreat of the River; so that we were carried over upon the *Moors* backs that were with us.

At this time I went up to the top of the great *Pyramide*; and I observ'd, as at the first, that the place where the *Pyramides* stand, is a pure Rock, cover'd over with white Sand; which appears sufficiently by the Ditches and Caves round about the *Pyramides* cut in the Rock.

2. The Rock is to be seen, upon which stands the greatest *Pyramide*, by a hole at one of the

Angles, between the *East* and the *North* sides.

3. The *Pyramides* are not builded with Marble, as some say; but with a white sandy Stone, very hard.

4. The greatest hath but two hundred and six steps; and though Monsieur *Th.* saith that it hath two hundred and eight, this proceeds from his not taking notice that two steps are broken into four.

5. On the top of the greatest *Pyramide* there was anciently a Statue, or *Colosse*. This appears, because it is not sharp as the others, but plain: And there are yet to be seen great Pits, which were to keep fast the *Colosse* from falling.

At present there is nothing on the top but many Letters of the Names of Persons of all Nations, who have left them to witness that they had been there. There is no sign of the Play at *Marcala*, which a *Coptie* told me was there imprinted in the days of the *Pharaoh's*.

6. The Stones of the biggest *Pyramide* are not equal; for some of the undermost are four Foot high, some three Foot and an half, and five Foot long. The Stones of the middle are three Foot and five Inches high, and the uppermost Stones are but two Foot high, and three and an half long.

7. The sides of the *Pyramides* are not equal; for in the greatest it is visible, and so in the others, that the *North*-side is longer than that which stretches from *East* to *West*.

8. In all the *Pyramides* there are very deep Wells cut in the Rock, square; as I have seen in more than ten.

On the 26th day of *June* I went the fourth time to

to see the *Pyramides*, in the Company of Monsieur *Sabatery*, Vice-Consul of *Alexandria*.

In the Passage to Old *Cairo*, on the other side of the River, I took notice of one thing very remarkable in its Channel: The Water was perfectly green, as a Cake covered over with green Grass. This was the first time that I saw it of this colour; which caused me to ask of the Boatmen, what this green colour was? They told me, that the River *Nilus* did then putrifie, that it had continued so fifteen days, and would be so five more. Some of them said, that there was none could remember to have seen the River so green as that year, 1672.

To return again to the *Pyramides*: I went up this time to the top of the highest *Pyramide*: I enter'd into the Chamber, but saw no new thing which could cause me either to change, or add to my former Observations. It is needless to speak of its Dimensions, seeing so many Travellers have already publish'd them, as Monsieur *Thevenot* in his *Levant* Travels.

From the *Pyramides* we went to take a view of the Caves that are adjoining. There are many, all cut in the side of a Rock: Their out-sides are out of order, without any proportion; but their in-side very equal, and polliſh'd. In every one there is a deep Well square, cut in the Rock, where the *Egyptians* did put the Body of that Person, for whom the Cave was made; for it was their Sepulchre. The walls of many of these Caves are full of Hieroglyphick Figures, carved in the Rock. In some they are but small, in others very lively. In one I number'd sixteen great Figures, that represented eight Men and eight

Women, holding one another by the hands; with many other small Figures, or Shapes, on both sides.

Of the Sphinx.

WE saw next the *Sphinx*, near the *Pyramides*, on the *East*-side. On the top stands the Head of a Woman of an extraordinary bigness and height. The *Arabians* call it *Abulhon*, or *Abul-houl*.

Pliny saith that it was the Tomb of King *Amasis*. I imagine that this *Sphinx* was a Sepulchre, but we cannot understand that it belong'd to *Amasis*; for all the Records and Traditions of this *Sphinx* are lost.

That it is a Tomb may appear, First by its scituation, which is in a place which was in former Ages a Burying-place; and near the *Pyramides*, and mortuary Caves. Secondly it is to be imagined that it was a Sepulchre from its building. In the hinder part is a Cave under ground, of a bigness answerable to that of the Head, into which I have look'd by an entrance that leads into it; so that it could serve to no other purpose but to keep a dead Corps.

Some *French* have, out of an excess of curiosity, climb'd up by the means of Rope-Ladders, to see whether this Head was hollow, or massie; and they have found it to be hollow, but filled at present with Sand.

The Neck is worn out round about, which causeth Men to imagine that it will not be able to support the weight of that great Head.

Of

Of the Wells where the Mommies *are.*

WHen we had fully viewed this *Sphinx*, we took the Road that leads to *Saccára*, a Village, at four hours travelling from the *Pyramides*, and about eight from *Cairo* towards the *South*. The Burying-place of the *Mommies* is near adjoining to this Village.

And becauſe it was very late, and that we were to agree with the *Arabians* of the Village about the Price, the Number and Quality of the Wells that they were to open for us. We ſtopt there all Night, and the next Morning we took with us twelve Horſe-men, to Guard us, of the *Arabians*; with them we went to this Burying-place, where the *Mommies* are in Caves under ground.

The firſt Well that we ſaw was that of Birds Embalmed. When we had cauſed the Sand that ſtops the Wells Mouth to be removed, through which we were to go down, and from thence to enter into the Cave; we cauſed our ſelves to be let down one after another, by tying a double Rope about our middles. As ſoon as we were at the bottom, and that every one had lighted his Taper, and ſeveral Matches that we had brought, we went into the Cave creeping upon our Bellies. The Cave is an Alley in the Rock, about the height of a Man, and about the breadth of a Perch; and of an extraordinary length. We found there many other Alleys on both hands, cut in the Rock; where were many large ſtores, full of Earthen Pots, covered over with Coverings of the ſame ſubſtance. In theſe Pots were Embalmed Birds

of

of all kinds, every Bird in its own Pot. And as I thought that the remembrance of a Custom so ancient, and superstitious, was worthy of our notice, I brought about half a dozen with me; some I have sent to the King's Library. We found also some Hens Egs, empty, but entire without any ill smell or crack.

When we had viewed sufficiently this Cave, we returned up in the same manner that we went down, and found another open'd, called the Virgin; which is, that was never open'd before: According to our orders to the *Arabians*, Monsieur *Tiger* and the others went down in the same manner as into the former; I alone could not follow them, because of a *Quartain* Fever which had troubled me fourteen months, and took me at that very Moment: But I lost nothing by that; for these Gentlemen told me at their return, that they found an horrid stench, and a close air, that put out their Candles, and their Matches also, every time that they endeavour'd to light them; which caused them to get up again without entring further. They told me that this Well was much deeper than the former.

We caused another to be open'd, which was not a Virgin Well, as the former, because it was not so deep. I ventur'd into that, notwithstanding my indisposition.

We found there two *Mommies*, a great one, and a little one of a Child, both in Coffins, the greatest was of Marble; upon the Covering it had the likeness of the Person for whom it was made: We caus'd these Biers, or Coffins, to be open'd, but found nothing extraordinary; therefore we made no account of them, and left them where we found them.

We

We went down next into a Cave, called *The Church*, which was not so deep as the former. It was nothing but a long Alley under ground, well Plaister'd, and Painted all over with Hieroglyphick Figures round about the sides. It was almost all full of Sand, which caused us to creep along upon our Knees.

If the Reader desires a Prospect, and a Description of this ancient Burying-place, let him think upon a boundless Champain, even and covered over with Sand; where neither Trees, nor Grass, nor Houses, nor any such thing is to be seen: Let him represent to himself the Superficies of this large Field full of dry Bones of Arms, Legs, Feet, and Heads; full of scattered pieces of Wood of Coffins, of little Idols, some of Wood, others of Plaister embollish'd with green, and mark'd before and behind with Hieroglyphick Letters. These Idols the *Arabians* have taken from the broken *Mommies* which they have cast away. In some places you may see great Tomb-stones, full of Cyphers and enigmatical Figures that represent something of Chymistry, and of other Sciences and Mysteries; and full of strange Characters that are no Hieroglyphicks. Whiles I was looking upon this Spectacle the *Arabians* brought me two, whereof I caused the Coppies to be drawn as soon as I was returned to *Cairo*.

You have here a Description of some Relicks of the Grandeur and Vanity of the ancient *Egyptians*, and the mournful signs of Man's Mortality. The first sight is able to dash a Person newly arrived, out of Countenance, and to affright him: I mean the sight of so many Bones all scattered

tered up and down, one would think that here hath been a grievous fight.

In this Champain, or Field, here are fifteen *Pyramides*: three are of an extraordinary bigness, which seem to have been favour'd by Time; for they appear entire without much decay. Here is also an entrance in every one, that shews a long Alley which leads to a Chamber; Monsieur *de Tiger* went into that which is farthest from the Village, commonly named *The Pyramide of Rodope*, where he found nothing in the Chamber.

This *Pyramide* is built as a Pavillion. The *Frenes* say that *Rodope*, a famous Strumpet, caus'd it to be built with the Money that she had gotten with the loss of her honour. But this is doubtless an error, if it be true what *Pliny* saith, That the *Pyramide* of *Rodope* was but small, though very beautiful; therefore this which is one of the greatest in all *Egypt* cannot be that of *Rodope*. These are the words of *Pliny*: *Supremumque illud ne quis Regum opes miretur, minimam extitisse laudatissimam à Rodope meretricula factam. Æsopi fabularum Philosophi conserva quondam, & contubernalis hæc fuit, majore miraculo tantas opes meretricio esse conquisitas quæstu.*

For the others that are in the same Field, Time hath almost worn them out; for they are but so many heaps of Sand, which have scarce the shape and shadow of what they have been heretofore.

Here is also a square heap of very great hewn Stones. The *Arabians* name it *Mastabet Faraoun*: for they say, that when the *Pharaoh's*, Kings of *Egypt*, were to declare and give a new

Law

Law to to the People, they ſtood on the top of this heap. But theſe are the Traditions of the poor *Arabians* that have nothing of certainty.

To return to the Wells of the *Mommies*: as ſoon as the *Francs* have viſited any, the Wind, or the *Arabians*, fill the entry again full of Sand, to get a little Money at the ſecond opening. This is the greateſt gain of theſe Wretches. The leaſt they take for to open a Virgin Well is thirty *Piaſters*, becauſe they that make the Well to be opened, have the liberty to carry away all the Curioſities and *Mommies* that he finds there.

We return'd, after two days abſence, to the City *Cairo* again; and the 6th of *May* I went to viſit the *Greek* Arch-Biſhop of *Mount Sinai*, who was then reſident at *Cairo* about ſome concerns of his Monaſtery. Amongſt other things, he told me that he had a Manuſcript of the Council of *Florence*, differing from all thoſe Copies that are Printed in *Europe*. Monſieur *de Tiger* hath a Copy of this ſuppoſed Original.

The Monks of this Monaſtery have a priviledge from *Mahomet*, ſigned according to the Cuſtome of that time by the impreſſion of his Hand, which frees them from the *Carach*, or Tax, which the *Mahometans* require of the Chriſtians ſubject to them. This was the cauſe wherefore *Mahomet* granted them this favour, as the Arch-Biſhop told me, to expreſs his thanks to that Houſe for the kind entertainment which he had received at the hands of thoſe Monks when he kept, and watch'd over their Camels.

We diſcours'd afterwards concerning the Plague of the former Year. He told me, that it had ſwept away ſix hundred and fourſcore thouſand Per-

Persons, but that it had scarce medled with any but the poor; and that of the richer sort scarce four hundred were dead.

This causeth me to speak a word of Father *Elzear* of *Nants*, a very worthy Person; and his Comrade, Father *Portais*; both of the *Capuchin* Order, and zealous *Missionaries*, whom this Plague carried away. The first was buried out of the City *Cairo*, in a Field where the poor *Copties* are buried; for whose Conversion he was intended.

To honour the Memory of his Vertues, there is an Epitaph in *Arab.* and *Latin*, upon a little Stone fixed upon his Grave; and because I was well acquainted with him in my first Voyage which I made into *Egypt*, by the Orders and Commands of *Ernest*, Duke of *Saxa-Gota*, in the Year 1664. I went to see his Grave, and to repeat for the repose of his Soul, and as a Testimony of my remembrance and esteem of his rare Qualities, the Prayer *De profundis*.

A Journy to Gemiane.

WHen the time was come that the *Copties* observe the Festival of the Aparitions of the Saints at *Gemiane*; because I had not seen it in my first Voyage, I went from *Cairo* on *Monday* the 9th of *May*, with a Servant of Monsieur *de Tiger*, named *Leonard*, that could Paint very well, with several *Copties* who came in our Company, because they had nothing to discharge the expence of this Journy. We went aboard at *Boulac*, and set sail for the Town of *Mansoura*, where we landed the 12th of the same Month.

The

The next day we left *Manſoura*, taking a Boat for *Diaſt*, a little Village ſcituate upon the *Weſt*-ſide of *Nilus*; for here all Travellers that go to *Gemiane* from *Cairo* are wont to land. It ſtands about four hours journying from *Manſoura*. At our landing we left our Boat and went by Land to *Boſſat ineſſira*, a little Mile diſtant from the River, in the Land; we ſpent there the Night, and lodg'din the Church of S. *George*, with ſeveral other *Copties* whom we found there, who were bound alſo, as well as we, for *Gemiane*.

The 14th day very early we proceeded on towards the third branch of *Nilus*, which begins, as I have already ſaid in the Deſcription of this River, at *Sciobret il Temen*; which it hath paſs'd near the Town of *Mohelle Kebire*, or Great *Mohelle*, and near *Gemiane* it diſcharges it ſelf into the Sea at *Brullos*. We march'd on into the Country, and when we came to this Branch of the River we found ſeveral Boats ready to carry us with the Current to *Gemiane*, where we landed about the Evening, not without ſuffering many croſſes, and inconveniences; becauſe the Maſter of the Boat, an *Arabian*, was a wicked Rogue.

Gemiane is a famous Church of the *Copties*, built in a large Champain; very even and boundleſs to the Eye, but very unfruitful, in the Province of *Garbie* in the Iſle of *Delta*. It ſtands near the place where was anciently the City *Degue*, called by the *Copties Tekebi*. On the *Weſt* it hath the Great *Mohelle*, on the *Eaſt* the Branch of the River that enters into the Sea at *Brullos*, and on the *North* the Mediteranean Sea. This Church hath five and twenty Arches, or Iſles, that yield at a diſtance a very beautiful Proſpect, though

though they be not in order nor equal in bigneſs.

The Church within is not yet finiſh'd, and there is but one Chappel whited with Lime, namely that where the ſuppoſed Apparition happens: there is alſo but one Altar, as in all other Churches of the *Levant*. All the Iles, or Arches, ſerve to adorn the Church, and to give light to it; for in every one there is a Window, and in ſome two. The Chappel where the Apparition happens is on the *North*-ſide, on the right hand as one enters in, and over againſt the Door.

During three days I examin'd this Apparition, and the cauſes from whence it proceeds as exactly as I could poſſibly; and found it to be nothing elſe but the reflection of the Objects that went by the Church at a convenient diſtance, which being carried into the Chappel, by the Air, through the two Windows that give light. It repreſents, over againſt upon the Wall, the Shadow which is like the Object that goes by: For Example; when a Horſe-man goes by, there is to be ſeen upon the Wall, in a confuſed manner, a Shadow of a Man on Horſe-back. If it be a Woman that hath a Child in her Arms, one may ſee the Shadow of that appearance; and ſo is it with all other things. Now the People being ſuperſtitious and of a dull apprehenſion, not knowing how this happens, fancy that the Saints appear to them.

They know and diſtinguiſh them, according as they are painted in their Churches: For Example, when they ſee the Shadow that repreſents a Cavalier, they ſay that it is S. *George*; for the *Copties*, as well as the other People of the *Eaſt*, repreſent him as a Man on Horſe-back, killing a Dra-

Dragon. When they ſee a Woman carrying of an Infant in her Arms, they ſay that it is the bleſſed Virgin, becauſe they ſee her thus repreſented in the Pictures of their Churches. When they ſee the Shadow of a Man on foot of a reddiſh colour, they ſay that it is S. *Menna*, becauſe they paint him with a red Habit. They diſtinguiſh the other Saints in the ſame manner. They are ſo much bewitch'd with the fancy of the reality of theſe Apparitions, that if any Perſon ſhould offer to deny it, he would be in danger to be knock'd on the head.

It is in vain to anſwer that the Shadows that appear in this Chappel cannot be formed by the reflection of the Objects, becauſe the Windows, through which they come in, are at the *North* ſide of the Church which never enjoys the Sunſhine; and that therefore they be true and real Apparitions.

To this I reply, that it is not needful that the Church be enlighten'd on that ſide; but it is ſufficient that the Objects that paſs by be enlighten'd. Now if the Church had the light of the Sun on that ſide, the brightneſs of the light would diſcover too plainly the Shadows, and would take away all cauſes of admiration.

If any will ſay that ſome ingenious Perſon amongſt them hath built this Chappel, according to the Rules of the Optick Art, to deceive the People with theſe Apparitions; I deſire him to take notice that the *Copties* are ſo ignorant that they know not what this Art is. This Chappel, as the other Churches, hath been built in this manner without any deſign to cozen the World; therefore this Reflection, which they name Ap-

parition of the Saints, hath been discover'd by chance. Experience hath taught me this in other Churches which have not been builded no more than this to deceive the World with vain Apparitions. I have taken notice of it in the Church *Bossat inossára*, where I was on the 13th of the same Month, in the company of some *Copties* that were going to *Gemiane*. There I saw the same Shadows, which two days after at *Gemiane*, they called S. *George*, the *Virgin Mary*, and S. *Menna*; so that when the *Copties* perceived them they knew not what to say. By this we may judge, that this Church hath not been built by the Optick Rules of Art, and that only by chance these Shadows have appeared, and been taken notice of.

This Apparition continues three days following; in which time there is such a great concourse of People, that one is ready to be stifled. I perceived that they did call every Saint according to their devotion and respect, without order: And when they saw some Shadows upon the Wall which had a relation with those Saints that are painted in their Churches, they cry out for joy, in their Language, *Selam lak Kaddis Filan*; *I salute you ô Saint N. N.* To this they add an Hymn proper to the Saint, and Prayers, tying upon the Wall some little crosses of Wax. Of all the Saints that their Church worships, I have heard none called upon but the blessed Virgin, S. *George*, S. *Menna*, and S. *Porter*.

On this Festival day all the *Arabians* thereabouts meet here, out of an ancient Custome, to be treated for three days with the Revenues of this Church: When I was there, they could make up near five hundred Horse, and five hundred Foot.

Foot. The Horſe-men were Armed with a Lance, the Foot-men with a Club upon their Shoulders, pointed with Iron.

This Cuſtome of feeding the *Arabians* thereabouts is very ancient; it comes from their pretending to be the Lords of the Country round about where this Church is built, and therefore for this conſideration they hinder not the Chriſtians, as they are able, from coming to this Feſtival.

Therefore the *Epitrope*, or Treaſurer of the Church, hath care to provide all things needful for their entertainment. He kill'd that year ſeven young Cows, two every day: He provided for them Rice, Bread, and Barly for their Cattel: He had a care alſo to ſend for Cooks, and all Implements neceſſary for a Kitchin; ſo that the *Arabians* had nothing elſe to do here, but to eat and drink and divert themſelves.

Twice every every day, theſe *Arabians* performed their War-like Exerciſes, to ſhew their jolly humor, and to give ſport to the Aſſembly. The Horſe-men played at *Giris*, or the Dart, by caſting it to one another, riding one againſt another and fencing therewith with much dexterity: The Footmen likewiſe skirmiſh'd one againſt another very pleaſantly with their great Staves.

The third day of this Feſtival the *Arabians* have nothing given them but a Dinner, as ſoon as they have eaten it they are to depart; ſo that if two hours after any of them was found there, and that the *Beys* Lieutenant hath any knowledge of him; he will cauſe him to be puniſh'd, either by the Purſe, or a Baſtinado: ſo that none have liberty to ſtay there that day, but Chriſtians whom the *Epitrope* treats in the ſame manner as he doth the *Arabians*.

I was one of the chief Persons invited, the Treasurer entertained me under his own tent with an extraordinary Banquet, only Wine was wanting; and Spoons, Forks, Knives and Napkins were not used: The Meat was to be torn in pieces between the Fingers, according to the Custome of the Country. Afterwards, out of the Tent, a long Skin of Leather was spread upon the ground for the ordinary People, where they were very well treated. I shall finish this Relation with an advice to all *Francs* that intend to see this Festival. They ought to take the same Way as we have done, because it is the easiest, the most commodious, and the less dangerous. Let them get a good Tent; for there are no Lodgings, but in the open Air: Let them carry Wine, Strong-waters, Meat, Hens, Bread, and other things for nourishment during the Festival: Let them also carry with them the Furniture of the Table, a Carpet, a Cushion to sit upon, and some Coverlets for their conveniency, and to appear handsomly. Water and Wood, are here plenty: There is Fish also to be sold; for the Fisher-men of *Nilus*, that is near adjoining, bring hither a great deal. I was provided with all these things, therefore I appeared very decently.

There is here no danger of being robb'd; for the Lieutenant of the *Bey* of *Mohelle* is also at this Festival with a good Guard of *Spahins*, to prevent Disorders, Quarrels, and Robberies which might happen among rude and barbarous People: So that in this place one may be with as much safety as at *Cairo* in a House. Upon this account there happen'd a pleasant Accident; a poor *Arabian* had taken from a Christian a handful of Barly to give it

it to his Ass, he was taken upon the Fact: The Christians immediately dragg'd him with a great noise, to the *Bey's* Lieutenant to have him punish'd: Whiles they were leading him a great Tumult of People ran to see him; some upbraided him with his boldness and impudency to steal, without apprehending the punishment of the Saints that appear'd in their Church, and did so many great Miracles; another ask'd him whether he did not fear that God would punish him? At which words he answer'd, *Ane Baaref rabbene*; that is, *What, do I know that there is a God?* or, *I know not what is God.* This caused me to wonder, both at the *Copties* settled perswasion of the real Apparition of their Saints, and at the ignorance of the *Arabians*, seeing that some of them know not that there is a God. At last this Wretch was shut up in a Cage, and I know not what happen'd to him afterwards.

It is time to prepare to depart when the Company withdraws it self; and if one desires to return to *Cairo* by another way, one may go by Land to *Brullos*, and from thence to *Rosetta*; by this means one may go through the lower part of *Delta*: a curious Journy which I never heard that any *Franc* hath made. But in case any danger is likely to be in this way, one may go from *Gemiane* to Great *Mohelle*, where the ways are full of People; and from thence one may go by Land to *Cairo*, and see all the Antiquities that be in *Mohelle* and all along the way.

I went away on *Wednesday* morning when every one was departing, and returned to *Cairo* the same way that I came, because the other ways seem'd to be dangerous. I arrived at *Cairo* the

20th of the same Month, eleven days after my departure.

The Representation of this Church is in the Cabinet of Monsieur *C.*

On the 27th of *May* I went to visit the Patriarch of the *Copties*, called *Muallim Mattaos*, or Master *Matthew*, whom I had seen in my first Voyage. I intreated him to give me a Letter to recommend me to the Monasteries of Saint *Macarius*, whither I intended to go, which he granted me very willingly.

The 30th of this Month a *Bey* of *Constantinople* arrived at *Cairo*, bound for the Island of *Suaquen*, scituated in the *Red-Sea*, where he was to Govern as *Pacha*.

At the same time came *Don Pietro*, an *Abyssin*, whom I had known at *Rome*, and who had given me the Manuscripts of the Synods, and the Old Testament written in the *Ethiopian* Language. He, and another of the same Nation named *Peter* of *Constantinople*, went with this *Pacha*, with an intention to get into their own Country. I heard some time after that this *Pietro* was become a *Mahometan* at *Sues*, to escape the Fire unto which he was condemn'd for striking a *Moor*.

A Voyage to Rosetta.

ON *Monday* the last of *May*, I went out of *Cairo* designed for *Rosetta*, with the same *Leonard* who had been with me at *Gemiane*, and a *Nubian* Slave that I had. I went thither on purpose to spend there the time of the violent heats, which are not so fierce in that City as at *Cairo*;

as

as also to see the Mouth of the River *Nilus* at that City, and to satisfie a doubt that I had about the Water, of *Maadie*; for I knew not whether it was a Gulph, or a Mouth of the River *Nilus*: with an intention from thence to go to *Alexandria* to see its Curiosities.

We were four days going from *Cairo* to *Rosetta*; an extraordinary long time, because the winds *Maltam*, or *Maestraux*, that blow against those that go down the River, opposed our Voyage.

The most remarkable Towns in this way are, *Fuva*, *Sindiun*, *Teirut*, *Motubis*, and *Tfeni*, by the River side.

Fuva, called by the *Greeks Metelis*, and in the *Coptics* Dictionary *Messil*, is a very ancient, great, and considerable Town, scituated upon the *East*-side of *Nilus*, seven hours travelling from *Rosetta*. Its Territory is very delightful, because of the pleasant Fields and Gardens round about. It bears Fruits that are much esteem'd in all *Egypt*.

Geziret Iddahab, or *the Island of Gold*, is over against this City.

Heretofore the River was so deep from the Mouth as far as this Town, that great Barques loaden were able to sail hither; at that time the Custom-house was kept here. But in time the River becoming here so shallow that the Barques being not able to come so far, the Custom-house hath been since establish'd at *Rosetta*, where it continues yet.

Sindiun and *Teirut* are two other Towns scituated upon the Banks of *Nilus* over against one another; as are also *Motubis* and *Tfeni*: the first stands on the *East*-side, the other on the *West*-side.

At *Rosetta* I lodged with Monsieur *Reynaud*, Vice-Consul of the *French* in this City; he is a very honest Man: He imployed all his credit to procure me the sight of the Curiosities round about.

For the information of all *European* Travellers, I have taken notice that of late there is a Carrier set up at *Rosetta*, who goes by Land to *Damietta*, when any desires to travel that way, which conveniency was not formerly; for when any intended that Journey, he was to run many hazards and inconveniences. I had first design'd to go thither, but instead of that Journey I went to visit the Monasteries of the Desart of S. *Macarius*, where I expected more satisfaction.

I have long doubted whether the Waters of *Mandie*, or the Pool, that is half-way between *Rosetta* and *Alexandria* was a Branch of *Nilus*, or else a Gulph of the Sea. In another Relation of *Egypt* which I Printed in *Italian* at *Paris* in the Year 1671. I have said that it was a Branch of *Nilus*; but since I have understood the truth that it was nothing but a Gulph, or Pool: for, 1. Its Waters are very salt as far as *Etku*, its uttermost bounds; which Town, as I conceive, is the same with *Motubis*. 2. This Water comes not from *Nilus*, neither hath any Correspondency with this River. True it is, when *Nilus* overflows it becomes sweeter, because of the mixture of the River's-water with the Water of this Gulph. It retains this sweetness about two Months, until *Nilus* leaves the Fields; and as soon as the *Tramontane*, or *Westerly* Wind blows, the Waters of this Pool return to their wonted saltness and acrimony.

The

The 10th of *June* I went to the Mouth of the River *Nilus*, about an hours sailing from *Rosetta*, to take the Description of it.

I took notice that *Nilus* hath there two Branches, or Mouths, though they be reckoned but one. That which runs into the Sea towards the *East*, and is called the *Easterly Mouth*; and that which runs into the Sea towards the *West*, and is named the *Westerly Mouth*. They take the first to sail to *Brullos*, to *Damietta*, to *Seyda*, and *Constantinople*, *&c.* and by this last they go to *Alexandria*, and other *Western* Parts. This separation proceeds from a low Island, very small, which stands in the middle of the River next to the Sea.

The Mouth of *Nilus* next to this City, is Guarded with two Castles; one stands at the *East*-side of the River, and the other at the *West*. That which is about a Mile and a half from *Rosetta* is square, encompassed about with strong Walls, built according to the old Model, having four Towers. In the middle is a high Dungeon to retreat at last. One hundred fourscore and four *Janissaries* are there in Garison. They lye every Night in the Garison, but in the Day-time they have liberty to go into the City to work for their living. It is furnish'd with threescore and fourteen Pieces of Cannon, seven are of an extraordinary bigness. The *Aga* that Commanded here in Chief, was a *Spanish* Renegado.

The other Castle is but a *Mosque*, before it stands seven Pieces of Artillery on the Ground: Here Commands also an *Aga* over a Company of *Moors*, who examine all that go in, or out of the City. When I attempted to go out, they came

to

to my Boat and obliged me to return into the City again, though the *Janissary* that was with me, and well acquainted with them, offered to answer for me. They treated me in this manner, for fear of a Pirat of *Malta* that sailed before the Haven at that time; they were afraid that I had some intelligence with him, to give him notice of some Ships that were ready to set sail loaden from *Rosetta*: Nevertheless I had another opportunity to take the Description of this Mouth also. It is now in the Closet of that Person of Quality who hath the others.

A Journy by Land from Rosetta *to* Alexandria.

THE 14th of *June* I went, in the Evening, from *Rosetta* towards *Alexandria*, with a *Moor* recommended to me by the *French* Vice-Consul of this City: We had two Mules to carry us, for which I paid seventeen *Meidins* for the whole Journy.

About Midnight we came to the Water, named by the *Moors Maadie*. After a little stay in the *Han*, or publick Inn, we proceeded on in our Journey in a Moon-shining Night towards *Alexandria*; where we arriv'd the next day about eight or nine a Clock. From *Rosetta* to *Alexandria* there is ten hours travelling for a Horseman; the most part of the way is along the Sea-Coast, so that the Beasts have a long way their Feet in Water.

The Country is so even, that there is no trouble for Travellers; and unless it be the *Han*, in

in the Mid-way, there is neither Village, nor Tree, nor Grass to be seen: It is nothing but a plain Champain of Sand, altogether unfruitful.

Every *Franc* is bound to pay, at the entrance into *Alexandria*, at the Gate of *Rosetta*, three *Para's*; half to the *Beduins*, or *Boemiens*, and half to the *Janissaries*, because they are there upon the Guard.

At my first arrival at *Alexandria*, on the 15th of the same Month, I went to salute Monsieur *Laurens*, Vice-Consul in this City for the *French*; who expresst a great deal of civility to me, and offered me his Table and a Chamber in his House; but in regard I was recommended by Monsieur *Brousson*, the Factor of the *Levant* Company, to Monsieur *Sabatery*, his intimate Friend, and Factor there, and in regard he had a convenient Lodging which he offer'd me, to content them both I lodg'd with Monsieur *Sabatery*, and made use of the Vice-Consul's Table all the time I staid at *Alexandria*.

I went next to visit an intimate Friend, with whom I had an acquaintance in my first Voyage to *Egypt*; he was called *Komos Jean*, Arch-Priest of the Church of S. *Mark* of the *Copties*: He is an understanding, and an honest Man, and hath informed me much concerning the affairs of *Egypt*.

I understood from the *French* Merchants of this City, that their *Fondego* hath been built by the Grand *Seignior*'s order for their Lodging; and since their establishment in this City the *Turkish Emperours* were wont to pay to the *French* Consuls ever Year two hundred Crowns for the Reparations of this House, but of late they don't

see

ſee this Money: The cauſe is not well known.

On the 16th of this Month I went to a *Jew's* Houſe, with an intention to buy of him a curious Hieroglyphick Stone that ſtands at the Threſhold of his Door. It is about an Ell and a-half long, and about a Foot broad, of a Marble colour; upon which are graven three lines of Hieroglyphick Letters in very ſmall Characters, which are to be read from the left hand to the right.

This Stone was deſired by Monſieur *Thevenot*, who endeavoured to buy it; he offered, as I was told, thirty *Piaſters* to this *Jew* for it; but the other ask'd an hundred.

All the People of the *Levant* have this fooliſh Cuſtome to raiſe the Price of their Commodities; when they ſee that a *Franc* deſires any thing, though it were but a trifle, the others deſire makes them think it to be unvaluable; they prize it therefore at ſuch a rate that none dare meddle with it: They are ſo ſimple to ſuffer the Commodity to lie upon their Hands and ſpoil, rather than to ſell it to a *Franc* at the ſame rate that they would give it to a Man of the *Levant*.

Nevertheleſs I expected that the *Jew* had chang'd his mind ſince that time; I offer'd him the ſame Price that this *Franc* had offer'd before: but when I ſaw that my offer render'd him more proud, reſolved in his firſt demand, I never troubled him afterwards.

The Lodgings of the ſeventy Interpreters, who Tranſlated the *Hebrew* Bible into *Greek*, are yet ſtanding in this City, almoſt entire, with the Cloſets where they performed their Work. The *Turks* have made a *Moſque* there, which they name

Giama

Giama il garbie, or the *Moſque* of the *Levant*. It is to be ſeen with Money: Monſieur *Brue*, chief Interpreter of the *French* Conſul of *Cairo*, hath gone in.

The 19th of *June*, being *Saturday*, I went to ſee the Salt-pits of the Grand *Seignior*, which are out of the City near the *Calitz* or *Channel* of *Cleopatra*, from whence they have their Freſh-water when the River runs over the Banks, and near the Garden of a *Moor* often viſited by the *French* Merchants, which is call'd *Gheit il chavagie*, or *the Merchants Garden*.

In theſe Salt-pits I have taken notice of two things very remarkable: Firſt, that the Water of *Nilus*, the ſweeteſt Water and the freſheſt in the World, makes a Salt, not only whiter than ordinary, but very excellent. Secondly, that this Salt hath the taſte of Violets.

They that have the care of thoſe Salt-pits cauſe a certain quantity of the River-water to run into the Salt-pits; and four or five days after the Water is turn'd into a Salt the moſt beautiful to the Eye, afterwards they carry it in Baskets to dry in the Sun; then it is fit to be ſold.

Salt is alſo to be made of the Lake *Sebaka*, named by the ancient *Latins*, *Palus Mareotis*, which is at the *South*-ſide of this City; but its Water is naturally ſalt, and its Salt is bitter when it is made, therefore they neglect it.

This Lake proceeds from the River *Nilus* when it overflows; the Waters there continue, becauſe they have no paſſage out. It is not very deep, but ſo large that from one ſide one cannot well ſee the other.

The *Copties* of *Alexandria*, have in their Church

of

of S. *Mark*, a Picture of the Arch-Angel S. *Michael*, drawn by S. *Luke*, as report goes.

Monsieur *Lucasole*, Chancellor of the *French* Nation in this City, told me that the *Venetians* had carried away this Picture some time since, and sail'd with it five times out of the Haven, but could not proceed on in their Voyage, because they were stopt by an invisible Hand every time that they intended to sail away, and could never depart till they had carried back the Picture.

The report of this Wonder being spread abroad in the City; the *Beduins*, or *Boemiens* as we call them, took a resolution secretly to steal it away and sell it to the *Francs*: Accordingly, when they had broken open the Doors of the Church and pulled it down from the place where it stood, they could not possibly get out with it; so that they were also forc'd to put it up again in its place as the *Venetians* had done before, where it remains still, I have seen it.

Monsieur *Lucasole* told me that this is very true, and that he himself was then at *Alexandria*.

I have read something concerning the Waters of the Cisterns of *Alexandria*, in the Book of Monsieur *de la Ch.* that treats of the overflowing of the River *Nilus*: That they become salt about the Months of *April* and *May*; and that in the Night that the fruitful Dew falls they return to their former sweetness, and increase besides with the Waters of the River.

I shall not offer to deny flatly a thing that may be true, and which Monsieur *Burattini*, cited by Monsieur *de la Ch.* saith hath been observ'd by several Persons: But I dare say that in two several Voyages into *Egypt*, and during my long abode at

at *Alexandria* in several seasons of the Year; though I have observ'd, as exactly as I could, all things, I never heard that the Waters of these Cisterns did become salt, or that they did increase with the Waters of the River, or that they did recover their former freshness and sweetness: I have nevertheless wondred a little to taste them somewhat salt, so that they seem not to come from so fresh a River.

This quality proceeds from the nitrous Earth, which may be known by this Experiment; if a piece of Earth about *Alexandria* be put in the hot Sun, it will become white as Snow on that side that is towards the Sun.

Of the Pillar of Pompey, *and of the Caves that are near* Alexandria, *not far from it.*

THE 21st of *June* I went to see the Pillar of *Pompey*, and other Rarities thereabouts, in the company of Monsieur *Truillard*, the Elder, a *French* Merchant, and of the *Janissary* that belongs to the Vice-Consul. We went out at the Gate called *Bab issidr*, where this Pillar stands upon a little Hill towards the *South*.

When I drew near, I took notice that it lean'd on one side; whereas eight years before it stood very streight, when I saw it. The cause of this are the *Arabians*, who out of a perswasion of some great Treasure hid under, have digg'd and undermin'd it, and have drawn out of its Foundation many great heaps of Stones that held it up; this causeth it to lean a little on that side. They had overthrown it, had they not found at the bottom Stones

Stones of a fearful bigneſs, and ſo great that neither they nor any body elſe was able to draw them out.

The Deſcription and Dimenſions of this Pillar are found in the Book of Monſieur *Thevenot*: Therefore I ſay no more of it here, becauſe I will not ſtuff this Book with ordinary things, mentioned before in other Travels.

After we had well viewed this Pillar, we march'd along the *Calitz*, as far as the place that is over againſt the City Walls, to obſerve the Paſſage of the Waters. We went with this deſign on the other ſide of the *Calitz*, over the little Bridge that is near it: When we came to the little Arches that are under the Walls, through which the River enters into the City, we made our obſervations, and took next the way that leads to the Caves that are in the Fields at *Weſt-South-Weſt* of the Gate out of which we came; and about a quarter of a League, in our way towards the Lake *Sebaca*, we came to the Caves; having left at *Weſt-North-Weſt* a *Moſque*, in a plain Field, where was buried a certain *Schech* of the *Moors*, called *Sidi gams il gábbari*.

At our entrance we went down a dozen ſteps into a very large Alley, digg'd in the Rock, but open a-top; it may be the Vault is fallen by length of time. In this Alley are fifteen great holes cut in the Rock, in the faſhion of great Gates; ſeven are on the right hand, and eight on the left; through which Men enter into the Caves.

We went into four with our Torches lighted, our *Janiſſary* before us; we found round about the Walls, in the firm Rock, from the top to the bot-

bottom, holes cut in the Rock very orderly; and of a length and breadth fit to hold a Coffin: Many of these Caves were cut, to open a way to others. This inconveniency we found there, they were almost all fill'd up with Earth and Sand, which caused us to kneel for the most part: this did not hinder us from taking notice of that which was most remarkable. Whiles we were in one, at the end of the Alley, one of our Company perceived, with the light of his Tapers, that one of the holes open'd a passage to another Cave; which caused us to see whether there was not there any thing worthy of our notice: Though the hole was but small and narrow, we crept in upon our Bellies with our lighted Tapers; and one after another we came to the other side, where we found one of the strangest and most curious Caves that we had ever seen: It was greater, more compleat, and cleaner than any of the others; built long and square, and well Plaister'd with Lime; at each side of the Wall, which is the main Rock, there are three ranks of holes, like to those that we had seen in the former: In the longer sides were fifteen in every rank, plac'd one a top of the other; in all they were forty-five. The two ends, or sides, that were shortest, had likewise three ranks, and three holes at every rank, nine in all. They were all empty and clean, and no ill scent in all the Cave; unless it be in one hole, where we saw the Skeleton of the Body of a Man dried up.

I conceive that the Learned may desire my judgment concerning these Caves and Holes, and to what purpose they were made. To this I answer, that it is not easie to give a just account of

them; because *Macrizi*, who hath spoken of all the remarkable things of *Egypt*, makes no mention of these Caves: Nevertheless it is easie to be seen, that they could be for no other use, but to bury and place the dead. This may be gathered from the fashion of the holes, which are just as long as high, and as large as needs must to place a Bier or Coffin; besides, all the other Caves in *Egypt* were only for that purpose: it is therefore very probable that this was for no other purpose, let the Reader think what he pleaseth of them.

I do not deny but that they may have serv'd the Christians to meet together, and pray God in secret, for fear of the Heathens that persecuted them. I find this Opinion in *Seid ibn Patrik*, a Patriarch of *Alexandria*, in his History, *p.* 399.

The Inhabitants of *Alexandria* name these Caves the *Súk*, or the Market-place; but there is no likelihood that they have been employed for that use.

The Rock in which they are cut, is much eaten and consum'd by time; the holes are likewise much decayed, chiefly those that are neareſt to the Door, and in the open air: They receive some light from above, through little square holes that are made on purpose in the Vaults.

The 22th I went round the City, to take notice of the Walls and Towers. I went into six of the chief: The first is that which is neareſt to the *French Fondego*, or *French* House, before you come to *Bab il achdar*, or *the green Gate*. It is round, and supported within with three ranks of Pillars of red Stone, seven in every one.

Next to this Tower, we went to the Gate of the old Haven, which at present is walled in, because

cause this Haven is not frequented: both are at the *West*-side of the City. From this Gate we went to the *Mosque* of the seventy, called *Giama il garbia*. We went next by the old Castle of *Alexandria*, named *Borg Mustapha Pacha*, which serv'd heretofore to guard the old Haven; at present there are three hundred *Janissaries* in Garison.

Till then we walk'd always towards the *West*; but when we had left this Castle, we turn'd towards the *East*, and found next a great Tower; where we got upon the Platform, not by any steps, but by a large way made sloping up.

Next to this Tower, we came to *Bab issidr*, out of which stands the Pillar of *Pompey*: From thence we went to another, called *Bab irrascid*, or *the Gate of Rosetta*, along the Walls of the City. I went out of the City, alone with the *Janissary*, to see where the River *Nilus* goes into the Channel which answers to the Cisterns of *Alexandria*, which I shall describe hereafter.

When I had fully viewed that which I desired, I returned into the Town to my company, that waited for me in the shade; and all together we walk'd to the Tower of the *Indians*, so called, because of late there lodges some *Indian* Pilgrims. We went into it, and found its make very admirable.

We went next to the Tower of the old Custom-house, or *Douane*; so nam'd, because when the Sea came to the Walls of the City on that side, the Store-houses of the Customs were there: But since the Sea is gone from thence, the Gate is shut, and the Custom-house is establish'd and settled in another place.

This Tower is very big, supported within with four ranks of Pillars of red Stone. Here are many Rooms fit for stores, for lodgings, and to put Salt in, though much of it is now ruinated. This was the last Tower that we saw in our Walk, which continued four hours, reckoning the time that we spent in viewing the Walls, and climbing up to the Towers.

I return at present to the Channel, by which the Cisterns are furnish'd with Water.

It is out of the Gate of *Rosetta*, about six Foot high, vaulted in the inside, about a quarter of a Mile from the City: It joins to the *Calitz* of *Cleopatra*, that furnishes it with Water from the River *Nilus*; from thence the Water runs to the Walls, where it meets with another Conduit not far from this Gate; which Conduit, or Channel, is made so ingeniously, that it furnishes all the Cisterns of the City with Water.

We must also take notice, that though the Mouth of this Channel is as high as the rest, almost the two thirds are wall'd from the top to the bottom; so that there remains but a small hole where the Waters of the *Calitz* flow in, as through a Window. And because they are very salt the first three days, and they would fill the Cisterns with slime and filth, if the Water did enter in at that time freely: To prevent this inconveniency, they that have the care of the Water stop this hole, and leave it so three days; which being ended, they go to the entry of the Channel, followed by a crowd of People, to unstop the hole, and let in the Water to fill the Cisterns. This day is a day of great rejoicing all over the City.

The

The City of *Alexandria* hath six Gates; three are open, namely that towards the *South*, called *Bab issidr*; that which is at the *East*, named *Bab irrascid*, or *the Gate of Rosetta*; that which looks to the *North-East*, and is named the Sea-Gate. The three Gates that are shut are, that of the old Custom-house; the green Gate, called by the *Arabs*, *Bab il achdar*; and that of the old Haven.

I cannot positively affirm whether the Walls and the Gates that are now there, be those that *Alexander the Great* caus'd to be builded, or whether the *Califfs* have made them. I imagin that the *Califfs* have erected them, and not *Alexander*; (though many Travellers are of a contrary opinion.) Because there is no *Greek* Inscriptions to be seen, but all *Arab*. Some are written in strange Characters, others in the ordinary *Arabian* Character. These Inscriptions speak of the *Califf*, and Year when they were builded, or re-edified. The Gates being high where these Inscriptions were graven, and the Letters artificially put with other works, I could not distinguish nor read them. 2. The manner of their building proves this truth; for they are builded as the Gates of *Cairo*, which were the work of the *Califfs*, who have been there many Ages after *Alexander the Great*.

There are two Havens in *Alexandria*; the one called the old Haven, where Ships enter in with the *Westerly* Wind; but now it is of no use, but to secure the Vessels that sail from the *East* towards the *West*, when the bad Weather obliges them to seek for shelter. The other is called the new Haven; there all the Ships arrive,

and where they now cast Anchor.

The Trade of the *French* Merchants in this City, is the greatest that they have in all the *Eastern* Parts; for there is no place in *Turkie* where so many *French* Ships come as into this Haven; from the beginning of the Year 1672, to the Month of *June*, there was no less than nineteen *French* Ships that came hither; and in the Month of *June* I reckoned fourteen.

This is a considerable number, but not to be compar'd with the number of Vessels that frequented this Haven heretofore: For Monsieur *Lucasole*, that did the Office of Chancellor of the *French* Nation, told me that he remembers that there have been at *Alexandria* in one Year, ninety-four *French* Ships.

Seeing that I am speaking of the *French* Trade in *Egypt*, I shall for the satisfaction of the Merchants, give here an exact account of all the Commodities that are carried from *Egypt* into *Europe*, whether it be by the way of *Marseilles*, or by that of *Legorn*, or by *Venice*, with their ordinary Price in the Year 1673.

The Commodities that are ordinarily carried out of *Egypt* into *Europe*, are,

Gums.

As of *Benjoin*, whereof 110 *Rotols* cost 75 *Piasters*.

Bdellion, whereof the *Quintal* costs 50 *Piasters*.

Arabic, whereof 133, 1. third of the *Rotols* of *Cairo* cost 6 *Abukelbs*.

Adragant, whereof the *Quintal* of 110 *Rotols* costs 10 *Piasters*.

Lack,

Lack, whereof the *Quintal* of 110 *Rotols* coſts 15 *Piaſters*.

Turick, whereof 130 *Rotols* coſt 9 *Abukelbs*.

Myrrh of Ethiopia, whereof 110 *Rotols* coſt 40 *Piaſters*.

Frankincenſe in tears, whereof 110 *Rotols* coſt 12 *Piaſters*.

Storax.

Juices.

As *Aloe Cicotrin*, whereof the *Quintal* coſts 8 *Piaſters*.

Called *Epatick*, whereof 150 *Rotols* coſt 28 *Piaſters*.

Opium, whereof the *Quintal* of 110 *Rotols* coſts 120 *Piaſters*.

Indigo, named *Serquis*, whereof 130 *Rotols* coſt 70 *Piaſters*.

Indigo of *Bagdat* is worth nothing.

Indigo of *Balluder* is likewiſe worth nothing.

Caſſanad, whereof the *Quintal* coſts 5 *Piaſters*.

Sugars in great Loaves, whereof the *Quintal* coſts 16 *Piaſters* and a half.

In little Loaves, whereof the *Quintal* coſts 16 *Piaſters*.

Sugar-candy coſts 28 *Piaſters*.

Sugar-ſoltani coſts 28 *Piaſters*.

Sorbet, whereof the *Quintal* coſts 20 *Piaſters*.

Wood.

As *Sandal-wood* coſts 33 *Piaſters*.

Citron-wood coſts 25 *Piaſters*.

Turbit-wood coſts 30 *Piaſters*.

Ebene-wood coſts 41 *Piaſters*.

Braſil-wood coſts 28 *Piaſters*.

Rinds of Trees.

As *Cinamon* of *Conchi*, whereof 150 *Rotols* cost 60 *Piasters*.
Of *Malabari*, cost 25 *Piasters*.
Of *Zeilani*, cost 100 *Piasters*.

Fruits and Seeds.

As *Cassia*, costs 20 *Piasters*.
Coco of *Levant*, whereof 133, and one third *Rotols*, cost 23 *Piasters*.
Coriander-seed, whereof the *Quintal* costs 3 *Piasters*.
Coffee, whereof the *Quintal* costs 25 *Piasters*.
Dates, whereof the *Quintal* costs 3 *Piasters*.
Mirabolans Kebus, whereof 150 *Rotols* cost 20 *Piasters*.
Sirnamed *Balludri*, cost 23 *Piasters*.
Sirnamed *Citrin*, cost 6 *Piasters*; but are worth nothing.
Nutmegs, whereof 110 *Rotols* cost 200 *Abukelbs*.
Nuts to vomit, whereof 110 *Rotols* cost 7 *Piasters*.
Cardamum, whereof the *Quintal* of 139 *Rotols* costs 140 *Piasters*.
Ben, a Fruit of the *Indies*, whereof the measure of a *Rotol* costs 7 *Piasters* and a half.
Tamarindis, whereof 110 *Rotols* cost 15 *Piasters*.
Coloquinte, whereof 100 costs 10 *Piasters*.
Pepper, whereof 100 *Rotols* cost 22 *Piasters* and a half.
Cloves, whereof 125 *Rotols* costs 25 *Piasters*.

Herbs.

Herbs.

Flax comb'd, whereof the *Quintal* of 110 *Rotols* coſts 5 *Piaſters.*

Flax, or *Hemp*, of *Menúf*, 6 or 7 *Piaſters.*

Flax, or *Hemp*, of *Squinanti*, whereof the *Schive* coſts 10 *Piaſters.*

Black *Flax*, whereof the *Schive* coſts 10 *Piaſters.*

Flax, or *Hemp*, of *Fium*, whereof the *Schive* coſts 8 *Piaſters.*

Hemp of *Forfett*, ſeven *Piaſters* and a quarter.

Hemp of *Oleb* of the *Beſantins.*

Sené, the *Quintal* coſts 40 *Piaſters.*

Flowers.

As *Spikenard*, whereof 133, 1 3d of *Rotols* coſt 120 *Piaſters.*

Saffron of *Nambroſia*, whereof 110 *Rotols* coſt 12 *Piaſters.*

Saffron of *Said*, coſts 6 *Piaſters.*

Cotton in *Ramo*, or Branches, coſts 6 *Piaſters.*

Cotton in Thread, coſts 20 *Piaſters.*

Ordinary Cotton coſts 10 *Piaſters.*

Roots.

As *Hermodats*, whereof the *Quintal* of 110 *Rotols* coſts 3 *Piaſters.*

Roots called *Sine*, of the finer ſort, coſt 200 *Piaſters.*

Ginger, whereof 133, 1 3d *Rotols*, coſt 25 *Piaſters.*

Cretonart, whereof 110 *Rotols* coſt 15 *Piaſters.*

Rhubard,

Rhubarb, whereof the *Rotol* costs 5 *Piasters*.
Salsepareille, whereof 110 *Rotols* cost 200 *Piasters*.

Teeth.

As fine and great *Elephants* Teeth, 110 *Rotols* cost 25 *Piasters*.

Wool.

As *Wool* unwash'd, 200 *Rotols* cost 6 *Piasters*.
Wash'd, the *Quintal* costs 10 *Piasters*.

Feathers.

As of the *Austrich* of the first and second sort, whereof the *Rotol* costs 24 *Piasters*.
Of the Tails, whereof four *Rotols* cost 24 *Piasters*.
Of the black, four *Rotols* cost the same price.
Sharp, 1100 cost 1 *Piaster* and a half.
Of the Wings, 100 cost 6 *Piasters*.

Fish and other Sea Commodities.

As the *Lizard* green, 1100 cost 30 *Piasters*.
Pearl Shells, whereof 1100 cost 10 *Piasters*.
Salt-Fish, 200 clean cost 25 *Piasters*.

Mommies.

Whereof the *Quintal of* 110 *Rotols* costs 2 *Abukelbs*.

Salts.

Salts.

As *Armoniac*, whereof the *Quintal* of 204 *Rotols* coſts 16 *Piaſters.*

Niter, or a kind of a *Salt-Peeter*, whereof 140 *Rotols* clean, coſt one *Piaſter.*

Roch-Alum, whereof the *Quintal* of 139 *Rotols* coſts 9 *Piaſters.*

Linen.

Blue-Linen, the Piece containing 40 Els of *Cairo*, coſts 65 *Meidins.*

Of *Alexandria*, the Piece coſts 55 *Meidins.*

Of *Menuf*, the Piece of 83 Els coſts 80 *Meidins.*

Great Blue of *Inbab*, the Piece of 30 Els coſts 150 *Meidins.*

Little Blue of *Cairo*, the Piece of 12 Els coſts 19 *Meidins.*

Of *Alexandria*, the Piece coſts 14 *Meidins.*

Of *Col*, the Piece coſts 15 *Meidins.*

Painted, coſts 60 *Meidins.*

Battanones, the Piece coſts 20 *Meidins.*

Magrabines, whereof the Piece coſts 55 *Meidins.*

Meſſaline, whereof the Piece coſts 80 *Meidins.*

Lizarde, whereof the Piece coſts 120 *Meidins.*

Cambraſine, whereof the Piece coſts 5 *Piaſters.*

Stuffs.

As wrought *Stuffs* of *Cairo*, the Piece coſts 18 *Meidins.*

Of *Damietta*, between 25 and 28 *Meidins.*

Of *Alexandria*, 24 *Meidins.*

Five

Fine *Girdles* of *Rosetta*, cost by the dozen, 14 *Piasters.*

Ordinary *Girdles* by the dozen, 10 *Piasters.*

Fine *Handkerchiefs*, at 18 to the Packet, cost 24 *Meidins.*

Ordinary *Handerchiefs*, of the same Number, 12 *Meidins.*

Other ordinary ones, at 10 to the Packet, cost 10 *Meidins.*

Bladders.

As *Musk*, whereof the Dram costs a *Piaster.*

Carpets.

As fine *Carpets* by the Ell, cost about 2 *Piasters*, or one and a half.

Course *Carpets*, cost half a *Piaster* an Ell.

European *Commodities, carried and sold in* Egypt, *with their ordinary price*, 1673. *are*,

Minerals.

As *Agarick*, whereof the *Ock*, or 400 Drams, is worth a *Piaster.*

White *Arsenick* whereof the *Quintal* of 125 *Rotols* is worth 9 *Piasters.*

Yellow *Arsenick* is worth 14 *Piasters.*

Archifù, whereof 150 *Rotols* are worth 8 *Piasters.*

Orpiment, the Chest, or Box, is worth 25 *Piasters.*

Anti-

Antimony is worth by the *Quintal*, 200 *Piaſters*.

Sublimated, one *Rotol* is worth a *Piaſter* and a half.

Quick-ſilver, 102 *Rotols* are worth 100 *Piaſters*.

Vitriol by the *Quintal*, is worth 70 *Piaſters*.

Vermillion, whereof 110 *Rotols* are worth 14 *Piaſters*.

Cinaber by the *Quintal*, containing 102 *Rotols*, is worth 150 *Piaſters*.

Salſepareille, whereof 110 *Rotols* are worth 200 *Piaſters*.

Fine *Cine* are worth 200 *Piaſters*.

Flowers and Herbs.

As *Nardum Celticum*, whereof the *Quintal*, containing 110 *Rotols*, is worth 55 *Abukelbs*.

Spiknard, whereof 110 *Rotols* are worth 150 *Piaſters*.

Iron, Steel, Copper, Lead, and Pewter.

As *Copper* Thread, whereof 150 *Rotols* of the greateſt coſt 6 *Piaſters*; and of the leaſt 50 *Piaſters*.

Beaten *Braſs* 20 *Piaſters*.

White *Iron*, or *Tin*, by the Barrel is worth 40 *Piaſters*.

Steel of *Venice*, 110 *Rotols* are worth 15 *Piaſters*.

Lead, whereof 130 *Rotols* are worth 12 *Piaſters*.

Pewter, whereof 102 *Rotols* are worth 45 *Piaſters*.

Seeds.

Seeds.

As *Cochenille*, whereof the *Ock* is worth 20 *Piasters.*

Paper.

The Pack of 24 Reams is worth 20 *Piasters.*
Of 14 Reams 22 *Piasters.*
Of 12. Reams 24 *Piasters.*

Silk Stuffs.

As *Sattin* of *Florence*, is worth by the Ell 60 *Meidins.*

Clothes.

As of *London*, whereof the *Pick* is worth 5 *Abukelbs.*
Of *Bucioche*, whereof the *Pick* is worth 60 *Meidins.*
Of the holy Bridge of Rome, whereof the *Pick* is worth 50 *Meidins.*
Cloaths of Holland fashion, whereof the *Pick* is worth 80 *Meidins.*
Scarlet by the *Pick*, is worth 90 *Meidins.*
Ordinary Caps of *Marseilles*, by the dozen, are sold for 5 *Piasters.*
Other Caps of a half-make, are sold by the dozen for 10 *Piasters.*
Of a perfect make, 14. *Piasters.*

Corrals.

Corrals.

As rough *Corrals* of *Meſſina* are worth by the *Quintal*, 100 *Piaſters*.

Taraille is worth 25 *Piaſters*.

Corrals wrought, whereof 100 *Rotols* of *Cairo* are worth 400 *Piaſters*.

White *Tartre*, whereof 125 *Rotols* are worth 14 *Piaſters*.

Red *Tartre*, whereof 125 *Rotols* are worth 12 *Piaſters*.

Of *Braſil*, 110 *Rotols* that make a *Quintal*, are worth 30 *Piaſters*.

Roch Alum, 139 *Rotols* are worth 10 *Piaſters*.

And becauſe we have mentioned in this place ſeveral Weights and Monies that are in uſe in *Egypt*, it is needful to give an explication of them, that the Reader may make uſe of this Journal with ſatisfaction to himſelf.

The *Ock* contains 400 Drams.

The *Rotol* contains 144 Drams.

One hundred and ten *Rotols* of *Cairo*, are 108 pounds weight of *Marſeilles*.

The *Quintal gerouin*, contains 217 *Rotols* of *Cairo*.

The *Abukelb* is the *Doller* of *Holland*, with the Lion rampant, and is worth 33 *Meidins* to be chang'd; but in Species 38 *Meidins*, and ſometimes more.

The ordinary *Piaſter*, which is but an imaginary Coin, is worth 30 *Meidins*; and with it they trade and pay Money in *Egypt*.

The *Reals* of *Spain* are worth 33 *Meidins* in change, but in Species 40, and ſometimes more as they are in requeſt.

The

The *Sequin*, or golden *Ducat* of *Venice*, which next to the *Reals* of *Spain*, is the best Money to be us'd in all the Countries of the Grand *Seignior*, is worth in trade 100 *Meidins*; but the *Divan* of *Cairo* takes it but for fourscore and five.

The *Meidin*, or the *Para*, is the same piece of Money, made by the *Pacha*'s of *Cairo* in the Name of the Grand *Seignior*. It is currant in all Parts of *Egypt*; is worth one Penny Half-penny of *France*, and about one Penny Farthing *English*.

A Purse contains 2500 *Meidins*, and is worth 500 Crowns of *France*.

The 23d of this Month, I saw a *Moor* return from a Race that he had made, to shew his strength, and to be admitted amongst the Posts that carry Letters from *Alexandria* to *Cairo*.

He that will be admitted to be Post, or Messenger, or Carrier of Letters, must carry upon his Shoulders a Fire lighted in an Iron Basket, made as a great Chafing-dish, fasten'd at the end of a great Staff about the length of a Man, to which are tied several Hoops of Iron, all weighing 36 *Rotols*. With this burden he must go twenty-seven Miles in the way to *Rosetta*, and return the same day to the City before the setting of the Sun, in all about 54 Miles; he is to go always loaden with the same burden. If he performs this, he is not only admitted amongst the Carriers of Letters, but he wins the Wager that others have made against him; but if his strength fails him, he loseth his Wager, and his Employment that he pretends to.

The Man that I saw returning the same day to the City, and finishing his course with honour, because he was return'd when the Sun was two hours

hours high, won a Wager of fifteen *Piaſters*, and was admitted amongſt the Poſts, or Carriers of Letters; and gathered beſides, about eight *Piaſters*, or thereabouts, from the beholders of his glorious return; but he was in ſuch a ſweat that one would have judg'd him to be coming out of ſome Bath. He was followed by a great Company of People both Horſe and Foot, ſome carrying Wood to entertain his Fire, others Water to refreſh and cool him; that before I knew the cauſe of this Meeting, I thought there had been ſome Tumult in the City.

When I had continued ſo long time in *Alexandria* as was needful for my affairs, and having loſt my *Quartane Fever* that had plagued me ſixteen Months, I departed very well ſatisfied, for *Roſetta*, on the Feſtival day of S. *Peter* and S. *Paul*. I went this time by Sea, becauſe I had been ſo often by Land: I went aboard a Ship, and in five hours we came to *Roſetta*, but not without danger of Ship-wrack at the Mouth of *Nilus*; for the Waters of the River meet ſo furiouſly with the Waves of the Sea, that they are able to affright the moſt skilful Pilots of *Egypt*.

A Voyage to the Monaſteries of the Deſarts of S. Macarius.

ON the 30th of *June* I went from *Roſetta*, with an intention to viſit the four Monaſteries of the Deſarts of S. *Macarius*: for that purpoſe I went aboard of a Boat of a *Janiſſary*, named *Reus Ahmed il Curdi*, a Man very well acquainted with the *Francs*, to go with him to

Tarane, or *Terenut*, as the *Copties* call it in their Dictionary. It is a little Village in the *Cascieflik* of *Beheire*, four and twenty hours travelling from *Cairo*, scituate upon the *East* of *Nilus*, the place where Men commonly go a-shore when they design to travel to those Monasteries. But, before I came to that Village, I received many affronts from some young *Turks*, because I carried with me a little Box full of Wine. A zealous *Cadi* being troubled in Conscience for being in the company of a *Franc* that drunk Wine, encourag'd them to ask me some, that he might have an occasion to quarrel with me, if I did give them some. These Rogues having the Authority of a *Cadi* to countenance their wicked design, four of the boldest ask'd me some very earnestly; for they said they knew that I had some. I excus'd my self at first, that I could not give them any to drink, because they were not to drink Wine; and that I knew very well that it was a great Crime for a *Franc* to give Wine to a *Musulman*, chiefly in a place where many others would be offended at it, and that such an action might bring me into trouble. But all these reasons could not prevail; they would have some *Volens Nolens*, threatning that if I denied them they would cast my Wine into the River. When I saw my self in this danger, I intreated the *Reus*, unto whom I was well recommended by the Vice-Consul of *Rosetta*, to defend me. He did so much by his credit, that he pacified them for that time.

At my arrival at *Tarane*, whither I was to go a-shore, I hired in the Morning a little Boat to carry me, and my Cloaths and Provisions, to the Village; for our Vessel was great and well loaden, and

and could not at that time go near the shore, because the Water was not deep. Three of these *Turks* cast themselves furiously into my Boat, taking my Box in earnest to cast it into the River. I snatch'd it from them, and run to my Musquet as if I intended to shoot at them: my *Black-a-moor* likewise, who was couragious, took one by the Neck and cast him into the River, and with his Sword in his Hand put himself in a posture of defence; When they saw that they had to do with Men of courage that were not afraid of them, they went back into the Barque, and very furiously assaulted the *Reus* with their Fists; besides, they accus'd him, as he himself told me afterwards, at his return to *Cairo*, before his *Aga*, to have drank Wine with a *Franc*, making him pay, as a punishment, ten *Piasters*.

After this Rencounter, I had another Accident that happen'd to me, far more grievous and dangerous. At my landing I wanted a Man to carry my Cloaths to the House where I intended to lodge; I called therefore some of the *Arabians* that were newly arriv'd from the Desarts of S. *Macarius* with *Nitre*, or *Salt-Peter*: He that carried my Box of Wine finding it to be very heavy, and knowing not what was in it, he thought it had been a Box of Money; therefore being proud of his burden, he told all that he met with in the way, that he carry'd a Box full of Money, that belong'd to a *Franc* newly arriv'd, that was going to the Monasteries. This lye spread about the Village, and was believ'd as true, so that I was in no small danger; for there was no other talk in the Town but of the rich *Franc* that was there, and of the means to get his Money: They thought I had

been some Consul that travell'd *incognito* to see the Country, therefore they resolv'd to wait for me in the way, and to take from me all my Treasure.

In this manner I landed at *Tarane*, on a *Sunday*, and went to lodge at a poor Carpenters House, a Christian *Coptie*, the only Christian in that Village; he allowed me for my Chamber, a place where he put Straw for his Beasts; it was covered with the Faggots of Palm-trees, heap'd one upon another, to hinder the heats of the Sun: I found there two religious Persons of the Monasteries whither I intended to go, with them I past my fears and apprehensions.

When I understood, from all hands, the Conspiracy that the *Arabians* had form'd against me; the danger oblig'd me the the next day, to desire the *Cascief* of that place to give me a Guard, to bring me safe to the Monasteries; and that I might perswade him the sooner, I gave him some Pounds of Coffee and Loaves of Sugar, which I had brought with me for that purpose; for it is the Custom in *Turkie*, when a favour is desired from a *Turk*, to begin with Gifts: But the *Cascief* having heard what report went of me, answer'd me, that a small Guard would do me but little good, because the *Arabians* had formed a design to wait for me in the way, and to cut my Throat, and that it was needful that he should Guard me himself; which he promis'd to do within a few days, after that he had finish'd some business of importance.

I was mightily troubled when I heard what the *Cascief* offer'd me. It was to no purpose when I told him that I was no Consul, as the report went of me without any colour of truth, but rather a

poor

poor *Franc* that went to the Monasteries to perfect my self in the Language of the Country; That in this Box there was no Money, but only some Glass Bottles of Wine which I carried with me, because I was never us'd to drink Water. All this discourse was to no purpose, he was so prepossess'd with the false report that I could not be believ'd. When I saw that I spent my labour in vain, I went to my Lodging without accepting his offer.

At that time I had news that *Nassr Allá*, an Abbot of one of the Monasteries, that I intended to visit, was at a Village at the other side of the River, call'd *Tuhinessára*, not far from *Tarane* down the Current, about some concerns of his Monastery. I sent him a Letter, written in *Arabic*, by one of the Lay Monks whom I found at my arrival at *Tarane*, acquainting him with my intention, and all that had happen'd between me and the *Cascief*, and *Arabians*, intreating him to tell me how I should get free from those People; I assur'd him that I should be for ever oblig'd to him, and that all the favour he should shew me would be pleasing to his Partriarch, who was my very good Friend, and had recommended me to the Governours of those Monasteries. But this uncivil Abbot was so far from answering to my Letter, as I expected, that he kept with him the Messenger, and would not suffer him to return back.

When I saw the Abbots incivility, and being more desirous to proceed on in my Journy, notwithstanding all these difficulties; I resolved once more to visit the *Cascief*, to intreat him to give me a Guard, thinking to find him of another judgment than he was before when I saw him first, but

I receiv'd from him the same answer; He told me that he would not have me venture, unless he Guarded me himself; that he must answer to the *Pacha* for my Life, if any mischance did happen to me in my Journy, and that he knew that I was but ill accommodated with the Christian; he desired me therefore to take a Chamber at his House. I must confess that this second offer, as well as the first, did strangely trouble me: for this earnest desire that he did discover of Guarding me in his own Person, was no good Omen to me; besides, his Reputation was but bad in the Village; and when I should have had no reason to fear him, and that his intentions had been very good, the expences I must have been at for him and his Company, and the Gifts that I must have bestowed upon him for his pains, would have ruined me; for I knew that a *Cascief* never ventures out in a Journy without a great train of Horse and Foot, and without expecting great matters.

When I saw the danger and trouble that I had in this Journy, I resolved to return to *Cairo* as soon as I could. With this resolution I spent the rest of the day in my Lodging, thinking how I might be able to compass it. About two hours in the Night I heard knocking at the Door very earnestly, and because it was no seasonable time to speak with me, and that the Person knockt very hard, I began to think that I was in danger: That I might not be surpriz'd, I awak'd the Persons in the House, and took my Weapons in my hand, sending my *Black-a-moor* to see who was there; he return'd to me, and told me that it was a Groom of the *Cascief* that was desirous to speak with me, concerning a business of the highest importance.

portance. I caus'd him to come in, and found that it was he that had introduc'd me to his Masters presence, unto whom I had made some small Gifts: As soon as he saw me, he intreated me by his Religion and mine, as the Custom of the Country is, to go away immediately, as secretly as I could; for his Master intended to kill me, because he thought I was a Man that travell'd up and down only to seek for the Treasures of the ancient *Egyptians*: And that he might more conveniently perform this bloody design, he was resolved to lead me himself towards the Monasteries to the middle of the Wilderness, where he would suffer me to rest, and afterwards cut my Throat: And if afterwards any should inquire for a *Franc* that was gone by *Tarane* to the Monasteries, he would say that he is gone to *Cairo* by another way: He told me also, that about a Month before that, his Master had kill'd a *Mahometan* Traveller of *Barbary*, and had cast his Body into the River, for the same cause.

As soon as I understood this bad news, I had no more mind to sleep, I gave him the reward that he had deserv'd, and sent to seek a Camel to carry my Cloaths; and about one of the Clock in the Night I departed to go to the passage that leads to *Gizéy*, a Village scituated on the other side of *Nilus*, about an hour and a halfs travelling from *Tarane* down the Water: I agreed there with a Master of a Boat to carry me and my Cloaths over; and about break of the Day I went aboard very speedily: As soon as we were lanch'd into the River, from Land, I saw the *Cascief* galloping towards us with about thirty Men on Horse-back to catch me; but he

miſs'd of his intent, for I was out of his reach.

At *Gizéy*, as I was waiting for an opportunity to return to *Cairo*, the Abbot *Naſſr alla*, mentioned before, came thither and offer'd to conduct me to the Monaſteries, if I would return to *Tarane* in his company; but I had no mind any longer to viſit them.

I went from *Gizéy* the ſame day, being *Fryday*, towards *Cairo*; and the next Night we lodg'd at *Verdan*, a Village ſcituate on the *Weſt*-ſide of *Nilus*, not far from *Boulak*; and on *Saturday* the 9th of *July*, I enter'd into *Cairo*, from whence I departed the 7th of *June*.

Whilſt I was at *Tarane*, the *Caſcief*'s Clark, who was a *Coptie* and a Chriſtian, came to ſee me ſometimes. I underſtood from him what the Lakes of *Salt-Peter*, or *Niter*, yield to the Grand *Seignior* every Year. He told me, that this Year within the ſpace of nine Months, they had drawn four and twenty thouſand *Quintals*, and that they muſt take up twelve thouſand more to make up the ordinary Sum that is drawn: So that every *Quintal* being ſold for 25 *Meidins*, this Revenue comes to 36 Purſes, or 18000 Crowns, *French* Money, by the Year.

As ſoon as it is taken out of the Lakes they carry it upon Camels to *Tarane*, where it is weighed, and from thence ſent to *Cairo*, or *Alexandria*, to be ſold.

For this cauſe a *Caſcief* dwells here, who though he be but little in Authority, and ſubject to the *Caſcief* of *Beheire*, he is forc'd to buy this employment, and pay for it four and twenty Purſes; one half to the *Caſcief* of *Beheire*, and the other half to the *Pacha*: he keeps alſo twenty *Spahins*

to

to wait upon him, and guard his Country; he is the Lord of these Monasteries.

But before I proceed on in my Journal, I will give a short account of some remarkable things in this Desart, as I have heard them from one that hath been an Abbot in one of the Monasteries.

First there is to be seen, between the Monasteries of S. *Macarius*, and of *Amba Biscioi*, and a little further in the Wilderness, a long rank of little heaps of Earth, a Foot from one another, plac'd as in a way; which, as the Monks say, was put there by the Angels, that the Hermites might be able to find the way to the Church when they were desirous to hear Divine Service on *Sundays*; for before they were apt to go out of the way: Therefore this way is called now, *Tarik il meláike*, or, *The way of Angels*.

Secondly I have understood from an old Manuscript in *Arab.* that in the Wilderness were heretofore seven great Monasteries; namely, 1. of S. *Macarius*; 2. Of S. *John the little*, sirnamed *Igumène*; 3. Of *Amba Biscioi*; 4. Of S. *Massine*, and *Timothy*; 5. That of *Amba Moses*, sirnamed *Black*; 6. That of *Amba Kéma*; 7. That of the holy Virgin of *Syria*: and that besides these seven Monasteries, there were three hundred dwellings of Hermites, and solitary People that served God in this Wilderness.

But now, of all these Monasteries, there are but two remarkable; namely, the Monastery of the *Syrians*, and that of *Amba Biscioi*. They are furnish'd with very good Water. The first hath two Churches; one for the *Syrians*, and another for the *Copties*.

In that of the *Syrians* is to be seen a miraculous Tree,

Tree, growing from the Staff of S. *Ephrem*. This holy Man left it at the Gate when he went to visit one in the Monastery, and immediately it shot forth Roots downwards, and Leaves upwards, with Flowers. They say, that there is no such Tree to be found in all *Egypt* besides.

Thirdly, in the Monastery of S. *John the little*, which now is much decayed, is to be seen a Tree that grew likewise from this Saints Staff miraculously, when he had fix'd it into the Ground at his Superiors command, and water'd it: Therefore they call it, because of this Act of Obedience, *Scieigiaret ittáa*, or *the Tree of Obedience*.

Fourthly, in the way that leads from the Monastery of the *Syrians* to the Mountain of the Eagles Stones, is to be seen the Bed of *Bahr Belá me*, or River without Water; which was dried up, as the Monks relate, at the Prayers of the ancient Hermites that dwelt about its Banks; because they were grievously troubled by the Pyrats that sailed upon it, therefore they obtain'd from God this favour.

Fifthly, in this Desart is to be seen another Curiosity, call'd by the *Arabians*, *Lahm iggiúf*; but because I could not well understand what it was, I could desire that some other Traveller would enquire it out, that we may better know what to think of it.

A Walk to the Garden of Ma-Tárea.

THE 12th of *July* I went, in the Company of some *French* Merchants, to the Village of *Ma-Tárea*, scituate on the *East* of *Cairo*, about two

two hours riding on Horſe-back, to viſit the places which Chriſt and his moſt holy Mother have ſanctified with their abode, and the Garden where the Balm Plants were ſet formerly.

At the entry into the Court which is before this Garden there is to be ſeen, at the right hand, a ſmall Oratory of the *Turks*, which one *Ibrahim*, who was *Pacha* of *Egypt* about thirteen years ago, caus'd to be built out of a hatred of the *Copties*, upon the ruins of a Church which belong'd to them, and where they reverenc'd ſome Relicks and ſteps of our Lord, and of his moſt holy Mother.

This *Pacha* chang'd, as we have ſaid, this Chappel into an Oratory of *Turks*, that no Chriſtian might have the liberty to enter in and viſit it. But ſince the *Turks* have forſaken it one may go in freely without hindrance; therefore it is no longer named an Oratory, but *il Mákad*, or *the place of reſt*.

In this *Mákad* is a little Ciſtern of Marble of divers colours, full of Water, which comes into it by a Channel from the miraculous Well that is near by. The *Copties* ſay, from Tradition, that the bleſſed Virgin was wont to waſh in it the Linen of her divine Son; and that whilſt ſhe was employed in working, ſhe laid him in a little hole which is in the Wall of the *Mákad*, a place where ſome religious *Francs* have heretofore ſaid Maſs, out of devotion.

However it be, I will not deny a Tradition ſo ancient; but it is ſo hard to reconcile all the Circumſtances which they bring to prove it, that when I had done all that I could to underſtand the truth, I found ſuch doubts as did rather con-

contradict, than establish any such thing.

Very near this *Mákad*, or resting place, is the miraculous Well, very deep. Its Waters are lighter and sweeter than the Waters of *Nilus*. This is so well known, that the *Pacha*'s drink of it, and prefer it to the Waters of the River.

The Tradition of the *Copties* say, and some *Mahometan* Historians agree to it, as *Amru ibn il verdi*, that our Saviour hath wash'd himself in this Well, and by a Miracle he hath given this sweetness, and extraordinary pleasantness to these Waters.

Its Sourse, or Spring, is not well known. Some think that it came by a Miracle, others say that it proceeds from *Nilus* under ground. But I think it impossible; 1. Because of the great distance between the River and this Well; 2. Because when the Waters of *Nilus* are corrupt and thick, the Water of this Well is clear, whereas if it proceeded out of the River, it would be as thick as the Waters of *Nilus*; 3. because the Water of this Well never riseth, nor falls, as the River doth, but is always equal in height; finally I conceive it, from the name given to it, *Má-Tarea*, which signifies fresh Water; this signifies that it hath a particular Sourse, and a quality not common with the Waters of *Nilus*.

The *Mahometans* say, that it proceeds from the Well *Bir issimsim*, which is at *Mecha*; a famous Well, because of a pretended Miracle of *Mahomet*. But this is a Fable invented by some of their *Sciechs*, to obtain more credit to their Prophet; for *Mecha* is distant from *Cairo* one and thirty days journy, as the *Caravan* makes them, therefore it is impossible that a Well should be in *E-*

gypt

gypt proceeding from a Sourſe at ſuch a diſtance.

After that we had eaten in the reſting place, and drank of this good Water out of devotion, we went into the Garden, where heretofore the Balm trees were Planted, which yielded Balm only when they ſtood in this place, and were watered with the Water of the miraculous Well. One may read my Book upon this Subject, called *The Church of Alexandria*; where many remarkable things may be found, very curious, concerning theſe Trees and this Well.

In this Garden was heretofore to be ſeen the Sicamore-tree, which, as the *Copties* ſay, ſplit in two miraculouſly, to hide our Lord Jeſus Chriſt and his moſt holy Mother, when the Souldiers of *Herod* purſued him: They ſay, that when they hid themſelves in this opening of the Sicamore, they ſaved themſelves from the Souldiers violence, by the favour of a Spiders Web that covered them ſuddenly, and appeared very old, though it was made in an inſtant by a Miracle: ſo that that they imagin'd not that any Perſon could be hid within, much leſs the Perſons whom they were ſeeking.

The *Franciſcans* of the Holy Land, that dwell at *Cairo*, diſpute with the Keepers of this Garden, the poſſeſſion of this Tree; and ſay, that it fell down with old age in the year 1656. and that they gather'd then up the pieces which they keep carefully in their place of Relicks; I have ſeen them there. The Gardiners yet ſhew in this Garden a Stump which I have ſeen, which they ſay are the remains of this Sicamore. But this diſpute concerns me not much, neither do I think that I ſhould oblige thoſe Fathers to maintain their

their interest in this case that is so trivial.

When we had seen this Sicamore, we went out of the Garden to see the Needle, which is out of the Village, planted in the open Field, where stood anciently the City *Heliopolis*.

This Needle is not equally square, for there are two sides larger than the others: The largest are each of six Foot, and the narrowest of five and a half. There be but few Characters graven upon it, but they be yet to be read; and those that are graven in one side, are also in the three others. It is of a red Stone, as all other Needles that I have seen in *Egypt*, Planted upon the ground without any Basis to stand upon.

Near this Needle is a square Stone of an extraordinary bigness, which seems to have been the Basis of some great Pillar; but it is worn on the sides, therefore I neglected to take the measure of it.

In this Field *Sultan Selim* encamp'd with his Army, when he engaged in a Fight with *Sultan Cajed Bey*, the last King of the *Mammelucs*; some of the Trenches of his Camp are yet to be seen.

I went next alone from *Mi-Tarea* to *Minied Sored*, another Village hard by on the *West*-side, to see a miraculous Image of the blessed Virgin, which the *Copties* keep in their Church; of which I have read a Miracle in an *Abyssin* Manuscript, which I found in the Monastery of *Koskam*, near *Momfallot* in the middle *Egypt*, at my first Voyage into *Egypt*. As soon as I had seen it, I return'd to *Cairo*.

The 17th of *July*, *Saturday* Night, I went to the Monastery of S. *Michael*, scituated out of the Old *Cairo* at the *East*-side, about half an hours riding

riding on Horſe-back, in the Field called, in *Arab. Birket ſciech Ombarek*, or the Lake of the bleſſed *Sciech*; where I ſpent the Night to hear Maſs; for the *Copties* ſay it ordinarily after Midnight.

The next day I return'd back to my Lodging, and ſaw in my paſſage all the Churches and Monaſteries of the *Copties* which are in Old *Cairo*; leaving on our left hand the three Churches which are in *Babylon Maſſr*, which was heretofore part of Old *Cairo*, but is now totally deſtroyed. I began my viſit by the Churches that are in *Caſſr Iſſcémma*.

Churches, and Monaſteries of Caſſr Iſſcémma.

THE firſt was that of *Maállaca*: It is a very ancient Church, ſtately and very clear; and I may ſay that it is the moſt beautiful that the *Copties* have in *Egypt*. It is the Metropolis in which the Patriarch performs his firſt Divine Service.

The *Copties* bought it of *Amru ibn il Aſſ*, as may appear by the Contract written upon the Walls of this Church with the Hand of this Prince, who curſeth there all the *Mahometans* that ſhall offer to take it from them.

There be five *Heikels*, or Chappels, in a rank; but ſeparated the one from the other with little Grates of Wood: ſo that five Maſſes may be read at once, and the Prieſts need not interrupt one another.

At the entry of this Church a little Image is to be ſeen, at the right hand, upon one of the Pillars: which Image, the *Copties* ſay, ſpoke to S. *Ephrem*, one

one of their Patriarchs, to comfort him in his affliction, when *Meéz le din alla*, the *Califf*, commanded him to transport Mount *Gebel il'mocáttam*, which now stands behind the Castle of *Cairo*, from one place to another, to prove the truth of his Religion; because our Saviour Christ saith in the Gospel, *If you had faith as a Grain of Mustard-seed, you should say to this Mountain, remove thence to yonder place, and it shall remove; and nothing shall be impossible unto you.* He threatned him therefore that if he did not remove it, that he would destroy all his Nation, as a People that professed a false Religion, and that deserved not to live amongst them that were Believers. Because this Image spoke then to their Patriarch, to comfort him and assure him that he should remove the Mountain in spight of the *Jews*, who had anger'd this *Califf* against them, they highly respect it.

Next to *Maállaca*, I went to visit *Sancta Barba*; where, as my leader told me, the Body of this Saint rests at the left hand of the Chappel. This Church is great and very light, and therefore seems to me to be the most pleasant of all the rest. There be also three Chappels in a rank.

I saw next the Church of Saint *Sergius*, which was built, as *Said ibn Patrik* saith in his History, by a *Coptie*, a Secretary to *Abd ilaziz ibn Meruán*, a *Califf* of *Egypt*.

Under this Church is to be seen a Cave, in which, as the *Copties* hold by Tradition, Christ with his most blessed Mother have lived a while. It is divided into three Angles, or Parts, by little Pillars. In the first, at the entrance, is the Baptismal Font of the *Copties*: At the bottom of the middle separation is a place in the Wall, and in this

this place a Stone, which, as the *Copties* believe, hath been ſanctified with the ſteps of our bleſſed Saviour. The religious *Francs* ſometimes ſay Maſs here. In the third ſeparation is another Stone ſanctified alſo by our Saviour's footſteps.

In the Cave, I remember not well in which ſeparation, is to be ſeen the Epitaph of a Gentleman of *Europe*, buried there about two hundred and ſeventy five years ago, in *Gothick* Letters; but the Stone is plac'd upſide-down, through the ignorance of the Maſon, as I believe; this is the Epitaph.

Hic jacet Nobilis Petrus Louys IX. Neapollonites, qui obiit M. CCCC. II. die. XI. Februarii.

Next to this Church, I viſited that of our bleſſed Lady, in the Street called *Darb ittáka*. It is very ſmall, and very obſcure. Out of this Church I ſaw a little round Stone of black Marble, lying upon the ground; about it were graven ſmall Hieroglyphick Letters.

At a little diſtance from this Church, through an Alley, is to be ſeen the remains of a *Perſian* Temple, called in *Arab. Kobbet il fors*, or *the Temple of the Perſians*, which *Artaxerxes Ochus*, King of *Perſia*, caus'd to be built in honour of the Fire; and though the Ruines are but ſmall, they diſcover yet that this Temple was heretofore very ſtately. In the inſide, about the Walls, are to be ſeen ſeveral ſtandings, or holes, as high as a Man, in which it is probable they plac'd their Idols.

I saw next the Church of *Mary Girges*, or of S. *George*, which is in the same Street called *Darb ittáka*, or *the Street of the Window*. It is very ancient, and of a mean beauty. At the entrance, on the right hand, is to be seen the Body of *Amba Bissúra*, Bishop and Martyr, with his Epitaph in *Arabick*, which I could not place here, because the Printer had not the Characters.

Next to this Church I went to see the Monasteries of the Nuns, amongst the *Copties*, called *Dér il benát*, or *the Monastery of the Maids*, which was built, as they say, by a King called *Alexander*; but it is a place so filthy and stinking, that I could not stay there any time.

The last Church that I saw in this Castle, was that of the Monastery of S. *George*, of the religious *Greeks*. In this Church is to be seen an Image of this Saint, that, as they say, hath the Power to heal and cure Fools. This Monastery also is very ugly, and filthy.

Churches, and Monasteries, in the Patriarch's Quarters.

IN the Quarters of the Patriarch, named in *Arab. Haret il Bátrak*, a Suburb of it self, on this side of *Cassr Isscémma*, is the Church of *Mary Moncure*. It is very great, high, and built with very strong Walls. In this Church the Patriarch of the *Copties* is chosen and consecrated.

It hath been ruinated by the *Mahometans*, and turn'd into a Store-house of Sugar-Canes. It continued so to the days of the Patriarch *Ephrem*, who,

who, in the Reign of *Moez le din alla*, having transported the Mountain called *Gebel il mocattam*, which now ſtands behind the Caſtle of *Cairo*, to prove the truth of his Religion, and that of the *Turks* and *Jews* to be falſe, got an Order from him to the Court of *Beit il mal*, or *Treaſure of the Goods of the deceaſed*; that out of this Treaſure this Church ſhould be re-built with all the Apartments that are round about, and all the little Churches that are above it: Which was accordingly performed, as may be ſeen in the Hiſtory of the Patriarch's of *Macrizi*.

Mekkin, an *Arabian* Hiſtorian, confirms this Relation; and aſcribes this Miracle to this Saint, as he ſaith in his Hiſtory.

Vádeh ibn Régia, a Noble Man amongſt the *Mahometans*, who turned Chriſtian; a little while after being very thirſty at *Mecha*, he pray'd to this Saint that he might be carryed into this Church, becauſe at that time the River *Nilus* running cloſe by, he might there quench his violent thirſt. This Saint carried him immediately into this Church in one Night, a way that the *Caravan* cannot perform in leſs than eight and thirty, or forty days.

At the entrance into this Church, on the left hand, is the Cave where dwelt heretofore *Amba Berſum il Erián*, or *Saint Berſum the naked*; which was before the abode of a Serpent that did much hurt to the Inhabitants round about. In the Walls are to be ſeen the holes where he hid himſelf, but as ſoon as the Saint was enter'd in to do Penance, the Serpent caſt it ſelf at his feet, to do him homage, and afterwards it never hurt any body. In this Cave is a little Altar to ſay Maſs.

A little above this same Church there is four or five small Churches which I had liberty to see the night of the Festival of the *Epiphany* of the *Copties*, in the Year 1673. I staid there to see the Ceremony they observe, in dipping themselves in the Water, in remembrance of Christ's Baptism: The Reader may, in the sequel of this Journal, see this described in the Month of *January*, 1673.

Near this Church, is that of *Amba Scinúde*, or of Saint *Sennodius*; but the *Turks* have shut it, to draw from the *Copties* a sum of Money, therefore I could not see it.

When I was out of the Patriarch's Quarters, I went straight to *Cairo* to see the other Churches and Monasteries that are thereabout: when I was come as far as the Bridge called *Kantaret iggibs*, or *the Plaister'd Bridge*, I turn'd to my right hand, and when I was past the heaps of Ruines and Rubbish that are there, I came to the Monastery of *Mary Mina*, or S. *Menna*, which is an Hospital rather, for poor old Men, than a Monastery.

Within the Walls of this Monastery are three Churches; one belongs to the *Copties*, the other to the *Armenians*, and the third to the *Syrians*; but it is a filthy place, and the Churches are but dark.

A Journey to the City of Fiúm.

THE Province of *Fiúm* hath been alway esteem'd one of the most excellent of all *Egypt*, because of its fruitful Fields, of its great Riches

Riches, of its pleasant Gardens, which are the rarest of all this Kingdom; and because of many wonderful things that are there, I had so great a desire to travel in it, that I thought I had seen nothing, if I did not see this Country also.

And because *Egypt* is such a Country that one cannot travel in it all the year, and in every season, for sometimes you are hinder'd by the excessive heats that burn and scorch your bodies, sometimes by the overflowing of *Nilus* that bury all the Fields under water, and sometimes because the *Arabians* are scattered about the ways, and when these inconveniencies don't hinder, the *Casciefs* or Governours sometimes are wont to fright Travellers, for commonly they be little Tyrants, who live by extortion and oppression of the persons that have the unhappiness to fall into their hands: Therefore to accomplish this Journey with more safety, I waited for the Vintage of *Fium*, for then the ways are full of persons that carry Grapes to *Cairo*, and then the *Arabians* retreat into the Deserts, and there is nothing to be fear'd.

In this season I undertook this Journey that I had long designed; I went from *Cairo* Monday the 21. of *July*.

And that I might not fall into the same danger as at *Tarane*, I took with me a *Janizary*, to whom I gave 15 Piasters every Month; and I took my *Blackmoor*, nam'd *Abul Kerún*, whose courage I had experienc'd before; for them and my self, I hired three Mules that were going back to that City; we went from *Cairo* the prefixt day before Noon.

At our arrival at the Monastery of *Aduvie*,

which is about an hours travelling from Old *Cairo*, scituate upon the East-side of *Nilus*, we past to the other side of the River, and from thence we march'd to *Mocanan*, a very good Town, a place where dwells an *Arabian* Prince, very famous, called *Ibn Chabir*; at night we got as far as *Kahue Barnaſcht*, a Coffee-houſe built at the entry in of the Wilderneſs through which one goes to *Fium*.

After that we had reſted our ſelves a little, we proceeded on in our journey before the Sun-ſet, marching through the Wilderneſs with many others in our Company, who had overtaken us whiles we ſtayed.

We ſpent nine hours in going through this Deſart, going all night through a Campane very equal, full of Sand, and boundleſs, and in the morning before the Sun-riſing we arriv'd at *Tamieh*, a very great and conſiderable Town, belonging to the *Caſcieflik* of *Fium*, ſcituate at the end of the Wilderneſs, about five hours journeying from *Fium* for a Horſeman.

When we had reſted here a while, and drunk ſome Coffee, according to the cuſtom of the Country, we march'd on in our way, and enter'd into *Fium* about Noon.

At my firſt arrival, I lodg'd in a publick Inn called *Oculet Beida*, ſcituate near the Market, and almoſt ruinated, till I could meet with a better and more convenient abode. About ten days after I chang'd my dwelling, becauſe I was too much in the eye of the *Turks*, and caus'd them to be too jealous of me, which a *Franc* ought to be careful of, that he may not be cenſur'd and affronted by them. I took a lodging near the Chriſtians

ſtians dwellings, at a *Turks* houſe, called *Tatar Sciaban*, who was a very honeſt man, notwithſtanding his Religion.

As ſoon as the *Turks* ſee a *Franc* in a Village or Country, chiefly where they never ſaw him before, they imagine immediately that he is loaden with Diamonds and Pearls. They take therefore notice of all his ſteps, to find out ſome occaſion to quarrel with him; and of all places of *Turkie*, this happens moſt frequently in *Egypt*.

As ſoon as I was in the Town, the report ſpread about, that a rich *Franc* with a great Train was come. The *Cadi* thinking therefore that he had a perſon from whom he might draw a ſum of Money, becauſe he believ'd that I was a Merchant come thither to buy Wines in the Vintage-time to carry them to *Cairo*, which Commodity is forbidden in all the Territories of the Grand Seignior, he deſired the *Naib Gaibe*, or *Soubachi* of the place, to endeavour to find out my deſigns, and to let him underſtand them; for he promiſed to give him half the money that he ſhould get out of me, if I did buy any Wines.

For this purpoſe the *Naib Gaibe*, or *Soubachi*, a Renegade *Fleming*, who ſpoke well his Mother-tongue, came to my lodging with two Ruffians, and enter'd into my Chamber whiles I was taking out my Cloaths, and without ſaluting any body, ſate down in a Corner, which is the place that belongs to the Maſter of the houſe in the Eaſt-Countries. The Ruffians ſtood at the door, leaning upon their Staves. I was mightily ſurpriz'd to ſee ſuch a perſon come to viſit me. I called to my *Janizary* to know what he would have; he anſwered, that he underſtood that I was a

France, and that he was come to know whether I would buy any Wine, because he would recommend me to that which was very good. I reply'd, that if he had no other business, he might spare himself the trouble and pains that he took, that I was never a Merchant of Wines, and would not now begin; and that we *Francs* care not much for the poor Wines of his Country. To this he held his peace.

He enquir'd what Countryman I was; when I had told him that I was of the City of *Erford* in *Germany*, he seem'd to rejoyce, because he had found one in such a far Country whom he might name his Countryman, for he said he was of *Amsterdam*. He promis'd me his friendship; we eat afterwards together, and I caus'd him to drink Wine as much as he would, which was very pleasing to him: when the liquor had a little chear'd his spirits, he discover'd to me the design of the *Cadi*, and the cause of his Visit; by this means he became one of my best Friends in *Egypt*, and my safety whiles I continued in that Town, without whom I should not have escap'd the Train that was laid for me.

After a little rest in my lodging, I sought some means to strike acquaintance with the Bishop of the place, called *Amba Michel*, who had a very good repute of an honest and a learned man, because I was desirous to have some body to converse with, and to spend my time with some advantage to my self; I obtain'd this with ease, for he came a few days after and lodg'd at my house: I am much beholding to him for many things that he hath told me concerning their Belief and Ceremonies, which I have inserted in my *Church of Alexandria*.

Let

Let us now see the description of the Town and Territory of *Fium*.

The Town of *Fium*, the chief of the Province whereof it bears the name, is large and full of people: It is built upon the Ruines of the old *Arsinoe*, which is near adjoyning on the West-side. Though the most part of the houses are but little, and made of Bricks dried in the Sun, they are nevertheless commodious, and some, where the Officers and Commanders dwell, are large and beautiful. There be many *Copties* Christians, and a Bishop, but no Church within the Walls; they perform their Devotions at *Deste*, a Village near by.

An artificial Channel cut from the River passeth through this City, from East to West: They name it *Bahr Jusef*, or the *River of Joseph*, for they believe that *Joseph*, *Jacobs* Son, caus'd it to be made. 'Tis call'd also *Calitz il Menhi*, or the *Channel of Menhi*. This Channel is remarkable, because it keeps fresh water all the year, which proceeds from several Fountains there, but it is too shallow to carry Boats but when the River overflows. It begins about three days journey from *Fium*, drawing towards the South, near a Village named *Tarut Isserif*, where I have been. It runs, when it hath left the Town, into the Lake named *Birket il Kern*, or the Lake of *Charon*, where the waters become salt.

In this Town are to be seen many Relicks of Antiquity, as Capitals, Antick Works, Pillars of Marble broken. In the Corn-market is to be seen a great Pillar entire laid upon the ground, and a great Mill-stone, both of a red stone; and almost in all houses is to be seen something very remarkable for its antiquity. Here

Here is made much Linen for the house, and Canvas to pack up the Commodities of the Country: They have a great deal of Flax, which yields a great benefit; strak'd Linen is plentiful here, and very good, with which the Country-people cloath themselves. The Leather of this Country is much esteem'd, but chiefly the Blankets that are made here are the finest of the *Levant*, and are carried all over the world. Here are also made Sacks of Network of Cord, to carry upon Camels Straw, or dried Dung to burn, or Stones, or some such thing, for they never use Carts.

This Territory is very fruitful and pleasant, and all that grows here is of a better taste than in the other Provinces. Here are Fields full of Rose-trees, and Woods of Fig-trees, which are not in other parts of *Egypt*. The Gardens are full of all manner of Trees, bearing Fruit; as Pear-trees, Orange-trees, Lemon-trees, Peach-trees, Plumb-trees, Apricock-trees, and many others that are sent to be sold at *Cairo*, which yields them a great profit.

In *Fium* only, of all the Provinces of *Egypt*, are Vineyards; and in these Villages only, in *Fidimin* where I have been, in *Nacalise*, *Schin*, *Abukesa*, *Agiamün*, *Gerrado*, and *Tobhar*.

They make Wine thus: They press the Grapes either with their Feet, or otherwise, into a great Earthen Vessel; they put afterwards the new Wine into a Sack of course Linen, and strain it into another Vessel; from thence they draw it, and secure it in Jars well pitch'd within, which contain about twelve thousand Drams. Now these Jars they place in the Sun during seven days, leaving

leaving them open, that the new Wine might purge it self; they stop them afterwards with Palm-leaves, and cover them close with Mud. They leave their Wine in this manner, till they intend to drink it.

This Wine is not much esteemed of by the *Franks*, because there remains so much dregs that come out into the Cup with the Wine; but if they had but the art of clearing and clarifying the Wine, it would be doubtless a very pleasant Wine, for the Grapes are very sweet, and pleasing to the taste.

I have not seen a Province in *Egypt* that is so much cut into Channels as this: They all proceed from *Josephs* River, and they are made to water the Fields with more ease; and because this great number of Ditches would hinder men from travelling up and down, were it not for the Bridges, here be more than in any other part of *Egypt*. They are all made with burnt Bricks, and very strong. The Tradition saith, that they were builded in the days of the *Pharaoh*'s; and it is the opinion of the *Copties*, that these Kings imployed the *Israelites* in making Bricks for these Bridges, which is very probable; for it is certain, that almost an infinite number of men are needful to make such a prodigious quantity of Bricks.

This Province of *Fium* anciently had three hundred threescore and five Towns and Villages, but now there be but threescore and two; all the other have been swallowed up in the Lake *Kern*, or destroyed by the tyranny of the Governours.

The *Cascief* dwells in the Town: He pays now to the *Pacha* five and twenty Purses, and five

to

to his *Kehaja*, or Lieutenant, and to his *Agas*. He pays for his Province two hundred purses in four payments. The *Divan* of *Cairo* allows him three Cornets of Horse, or *Spahins*, to keep his Country, unto whom he pays every six Months five and twenty *Piasters*, which is but a small allowance; so that they are but poorly clad, and appear as so many Beggars, rather than as the Souldiers of so great an Emperour.

The ancient Town of *Arsinoe*, scituated near *Fium*, on the North-East-side, is now totally ruinated: There remains nothing of it now, but a great many Mountains very high raised, with the ruines and rubbish of the Town. They shew sufficiently, that it was one of the greatest and most glorious Cities of *Egypt*. The people of the Country call it, *Medinet Fares*, or *the Town of the Persian*; but I could never understand the cause of this name.

They say that it was destroyed and burnt by Cats, which the Enemies set into it when they had tyed Fire-brands at their Tails, which scattered the fire into every corner of the City, and burnt it to ashes.

The *Copties* call it in their Books *Arsinoe*, and *Pliny* calls all that Province, the *Government of Arsinoe*.

On the 24th of this Month I went to *Fidimin*, a Village distant from *Fium* about two hours riding, towards the West, to visit the Bishop, who was gone thither out of the *Casciefs* sight. I was cloathed in a Turkish habit, with a *Janizary* and a *Negre* well armed, upon good Horses. Our coming put the poor Bishop into such a fright, that he thought himself already kill'd, when he heard

heard that three ſtrange Horſe-men ask'd for him. He thought at firſt that we were ſome ſent by the *Caſcief* to do him an injury. Theſe poor people are become wonderful timerous, through the continual tyranny of thoſe Barbarians, ſo that at the leaſt motion they tremble and ſhake. He was pretty well ſatisfied, when I told him that I was a *Franc* come purpoſely to crave acquaintance with him: He entertain'd us in a very poor dwelling, invited us into his Parlour, and treated us with very good Wine of the Country. When we had ſpent ſome hours in converſation with him, we went to ſee the Vines of that Quarter, and in the Evening we return'd home to the City.

The 20th of the ſame Month I went to *Bijamuh*, a Village about half a League from *Fium*, towards the North, to ſee an ancient thing, the Body of a great Statue of a Gyant, of a red Stone, without Head or Arms, ſtanding upon a Baſis. This Statue is behind the Village, in a great broad Road.

I could never learn what it is, becauſe the Country-people have no Tradition of it; and in the Hiſtories of *Egypt* there is no mention made of it. I have only learnt that the people of the Country call it the *Statue of Pharaoh*; which I think not to be true, becauſe it is the cuſtom of the *Egyptians* to entitle all things of an extraordinary bigneſs with the name of *Pharaoh*, from a conceit they have that they were all Gyants.

The Baſis of this Statue is ſquare, of hewn ſtones that are very great, every ſtone hath two foot and a half in breadth, and almoſt ten foot in length; the fore-front hath five Perches in length, that is about thirty foot.

Near

Near this Basis five others stand in a Demi-circle, but less, and without any Statue upon them.

The Bishop inform'd me, that heretofore in this Village was an *Agiasma*, or *Fountain of holy Water*, called by the Arab. *Ein il Mandura*; and that every *Holy-Thursday* a great many Christians were wont to meet there to drink of this Water out of devotion, but that the people of the place, who are all *Mahometans*, have stop'd it up, to prevent the continuance of this Superstition.

When we had well seen these things, we return'd to the Town, and in our way we went over the Ruines of the ancient *Arsinoe*, where I saw nothing remarkable, but some old Walls which my Guide told me were the remains of a Bath.

When we were come near the Town, we left it on the left hand, and went to see the *Needle of Bibig*, whereof this is the description.

This Needle is placed on the ground, without any Basis, in the middle of a Corn-field, in a place where is no house, nor mark of any that hath been there.

It is distant from *Fium* about a long half league, near a Village called *Bibig*, from whence it borrows the name. This Village is scituated on the South-west of *Fium*, and belongs unto it.

It is built in a long square, very high; its largest sides have six foot, and the narrowest are of four. This Needle abuts not into a sharp point, as others in *Egypt* and *Italy*, but the top is made like an Asses back: On the South-side, which is one of the largest, there are three ranks of Images,

ges, that represent Men and Women holding one another by the hand: under these three ranks begin fourteen ranks of Hieroglyphick Characters, about the bigness of a finger, which are to be read from the top to the bottom; every rank is divided from the other, which is near, with a line that is drawn between, all along the Needle: So that without doubt this Needle is the most curious that may be seen. In every one of the lesser sides is but one rank of lesser Characters, which yet continue very clear and beautiful.

There is one thing to be lamented at, that time hath almost blotted out the Figures, from the middle of the Pillar to the bottom; and that the Stones have not been able to defend themselves from corruption, being much worn out: It is of a red Stone, as all others.

Its top is like an Asses back, and very large, fit for the Vultures and Hawks to pitch upon it at night: These Birds have so whitened it with their dung, that the uppermost Figures are scarce to be discern'd.

I have taken notice, that all the Needles that I have seen in *Egypt*, stand not upon any Basis, but upon the ground, which makes me believe that the invention of planting them upon a Basis, is not derived from the *Egyptians*, but from the *Romans*, who having taken notice that this kind of Pillar was very useful, and contain'd great Mysteries in their Characters, they have rais'd them upon a Basis, to render them more remarkable and considerable to the curious. We return'd to the Town about Noon.

A little Journey to Sennuris.

Sunday the 31. of *July* I went to *Sennuris*, a Village belonging to the *Cascieflik* of *Fium*, scituate on the North of this Town, and about four hours travelling on Horseback, to see the remains of Antiquity that are there, and thereabouts; besides my Servants, some other *Copties* Christians went with me.

When I had a little rested my self at *Sennuris*, in the house of *Sciech il Beled*, the Chief of the Village, a *Moor*, where my friends oblig'd me to take my lodging, I went to take notice of the Village, which is great, and very beautiful; and at the same time I saw the Church of the *Copties* dedicated to the Archangel S. *Michael*, but it is very mean.

Nevertheless, I took notice there of one thing very remarkable, namely, a square stone, where are three little Figures cut; the first represents the Archangel S. *Michael*, the middle represents the Virgin *Mary*, who holds in her Arms her Son, and the third the Angel *Raphael*. The names of every one is written underneath in Greek Letters, in the *Copties* Language. This stone is a foot and a half long from side to side: The Priests informed me, that this Stone was heretofore in the Chancel, but when they saw that the people render'd homage to these Figures, they plac'd them in a corner of the Church, that they might hinder them from Idolatry. They offer'd it to me for a *Piaster* and a half, because I seem'd to value it at a high rate; I would not take it, because I had no intent to return so soon to *Cairo*, but to go further into *Sayda*. At

At the *West*-side of the Village, about a Musquet-shot from it, is to be seen a very ancient Bridge of Bricks, made for a Passage for the River when it overflows. The People of the Country say, that *Joseph*, *Jacob*'s Son, caused it to be built. It is apparent by its Ruines, that heretofore it was very great, but now there remains no more but four Arches.

Round about this Village is sown a great deal of Flax, but it is not esteem'd so good as that which grows in other parts of *Egypt*.

At that time there was, as well as at *Fiúm*, a want of fresh Water, because the people of the Country usually cast into the River their Hemp, where they take their Water to drink; this had so poisoned the Waters, that they did stink, so that I was forced to cause some fresh Water to be brought from *Fiúm*, which is about four hours distant from this Village.

In an evening I walk'd to see the Lake *Kern*, which is very near *Sennúris*, on the *West*-side.

This Lake is narrow, but long, for I was told that it is about two days travelling for a Horse, in length. This is doubtless the Lake *Miris* mentioned by *Pliny*, when he saith, *Inter Arsinoiten Prafecturam, ac Memphiten Lacus fuit, circuitu CCL. M. passuum, aut ut Mutianus tradit, CCCCL. M. & latitudinis L. passuum, manu factus à Rege qui fecerat Moeridis appellatus:* For there is no other Lake between *Fium*, which is *Arsinoe*, and the City of *Memphis*, or the place where it stood.

At its *Eastern* end is plac'd the Village *Tamieh*, mentioned before; and in its *West* end is the famous Castle of *Vizir Caron*, of which I shall speak hereafter.

This Lake receives all the Waters that run from the Fields when *Nilus* is overflown, and from the River of *Joseph*; they become salt because the Earth is full of Niter.

Here is much Fish, chiefly a Fish called in *Arab. Houd*, which I have described in the Chapter concerning the Fish of *Nilus*.

On the other side of the Lake are Desarts of Sand very large; I have heard from Persons worthy to be believed, that there are to be seen many remarkable Ruines of ancient Towns, particularly of *Temeh isſebag*, or of *Temeh* of *Lions*; a Town so named because of the Statues of *Lions* that were there to be seen.

Here is also to be seen the Ruines of an ancient Monastery named *Deir Abulife*, or the Monastery of *Abulife*.

They told me, that they had seen the Labyrinth which is at the end of the Lake *Westerly*, mentioned by *Pliny*, when he saith, *There was a Labyrinth in the Lake of Moeridis, built without any Wood.* This Labyrinth is named now by the *Egyptians*, *Cassr Carun*, or the Castle of *Vizir Caron*; a famous Lord in the Histories of the *Arabians*, because of his Treasures which are said to be here buried, and kept by dreadful *Talismans*. They tell me, that this Castle hath three hundred and threescore and five Chambers, so intangled one into another that a man cannot get out, if when he comes in he doth not take notice of the way.

This Report gave me a great desire to venture to see all these Wonders at any rate: I had already agreed with the Chieftain of the Village, to have from him a Guard of twelve Men, whom he knew

to

to be faithful and truſty; but my Janiſſary, a timerous Fellow, ſpoil'd my deſign, by ſhewing me the danger there was of the *Arabians*; he threatned likewiſe the Guard, to tell the *Caſcief*, which would have created me ſome trouble.

I conceive that this Relation may beget a deſire in ſome Traveller to go and ſee this Curioſity, therefore I will give him a little advice which ſhall help him to accompliſh his deſign.

He muſt know, that he ought not to go to the Labyrinth from *Semuris*, or to the other ſide of the Lake, but to *Senhur*, a Village diſtant from *Semuris* about an hours travelling; for there the Fiſher-men of the Lake *Caron* dwell, who are beſt able to carry Men thither: But it is very needful that a *Franc*, who will undertake this Voyage, be well learn'd in the *Arabian* Tongue, that he be well cloathed according to the Mode of the Country, that he may not be known, and chiefly let him diſſemble his deſign as much as he can; for if he fails in any of theſe particulars, he will doubtleſs be loſt. The *Moors*, who are very jealous of the Treaſures that are ſaid to be there, will knock him on the head, that he may not carry them away.

I ſtaid three days at *Semuris*, for the place did pleaſe me, and the Inhabitants were very civil. I return'd to *Fium*, the ſecond day of *Auguſt*, very much diſpleas'd with my Janiſſary, becauſe he had croſs'd my deſign.

On the ſecond day of this Month the Water of *Nilus* enters into the Channel of *Joſeph*, which paſſeth through *Fium*, as we have ſaid. Then its Waters are purified, and purged from its ſtinking qualities which the Flax and Hemp give it:

Then the Cisterns of the Town are fill'd with Water, which the Inhabitants drink all the year long, therefore this inundation makes all the people of the Country round about to rejoice.

A Walk to the Pyramide *of* Havara.

BEtween the Towns of *Fium* and *Beneſuef*, which are diſtant the one from the other about a little days Journey, there be two great *Pyramides*; the one is near *Fium*, the other nearer to *Beneſuef*. The firſt is named *Haram Havara*, the *Pyramide* of *Havara*: The other *Haram Ilahun*, the *Pyramide* of *Ilahun*.

Thurſday, the 4th of *Auguſt*, I went to that of *Havara*, ſo called from the neighbouring Village *Havara*. It Stands about an hour and a halfs walking from *Fium*, on the South ſide, ſcituated in a ſandy Wilderneſs, like that which is over againſt *Cairo*, where the *Pyramides* ſtand: when we were gone beyond a certain Bridge of Brick, very old, which is upon the Highway of *Beneſuef*, we left it, to take a ſhorter courſe; but we found cauſe to repent it, becauſe the way was craggy and full of Sand.

We were oblig'd alſo to go through the *Bahr Belame*, or the River without Water, which cauſed us to endure much trouble and fear, in regard of the depth that was extraordinary, and our being forced to climb up again. And when we had overcome all theſe difficulties, and were near the *Pyramide*, about ſix hundred Paces from it we met with a Ditch of the River of *Joſeph*, full of Water; we could not get over it, but were forced to ſtay

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on that side, and from thence take a view, at a distance, of the *Pyramide*, to my great displeasure. I took notice, that in its elevation and breadth, it was much like the second *Pyramide* which is at *Gize*, but the length of time hath almost reduc'd it to Dust, so that it appears like a sharp Mountain of Sand, rather than a *Pyramide*.

The Desart where it stands, is like that of the *Mommies* which is near *Saccára*. Some Wells of *Mommies* are here to be found, whereof the entry is fill'd up with Sand, and some are half empty. Upon the ground are scattered, here and there, Bones of *Mommies*, broken Wood, and pieces of Coffins; so that one may say that it is altogether like that of *Saccára*.

But because we were without any Guide, and my Janissary was a very Coward, having none but him with me, he allarm'd me several times with the fear of the *Arabians*, besides, our Beasts were tired with the deep way; I was therefore constrain'd to set bounds to my Curiosity, and to return to the Town, passing through the River without Water, near its Mouth, leaving on our left hand, near the *Pyramide* of *Havara*, the Ruines of an ancient Town, whereof I could never understand the name; and a little further, on the same side, the Village of *Havara*, from whence this *Pyramide* borrows the name, and at a little distance from this Village, a very ancient Bridge, and very high, which is made to give a passage to the River *Nilus* when it overflows: We return'd to *Fium* again about Noon.

For the other *Pyramide*, called of *Ilahun*; the *Arabian* Historians say, that *Joseph*, *Jacob*'s Son,

caused to be built. It is so nam'd from the Village *Ilahun*, near adjoining, belonging to the *Castieflik* of *Beneſuef*; but because I could not look upon it, but at a distance, I cannot well describe it. The Reader may see what *Macrizi* saith of it.

A Walk to the Monastery Casciabe.

ON the 19th of *August* I went to the Monastery of *Casciabe*, distant from *Fium* about two hours walking, or thereabouts, drawing towards the *South-East* in the Wilderness, called by the *Arabians*, *Gebel Naklon*, or *the Mountain of Naklon*.

In our way to this Monastery we went over several Bridges of Brick, very strong, made by the ancient *Egyptians*: And we left at our right hand at the entry of the Wilderness, which is about half way, the Monastery of *Deir il azeb*; and a little further, at our left hand, the Ruines of an ancient Town overthrown, of which I could never learn the name.

The Monastery of *Casciabe* is very ancient; it is almost totally ruinated, unless it be the Church dedicated to the Arch-Angel *Gabriel*, which is very beautiful, and painted in the inside with the Passages of holy Writ. The top of this Church is supported by Pillars that stand at a distance, and of divers Stones. Under this Church is another that I could not see, because the Provisions of the Monastery were there shut up.

This Church was built by one named *Ur*, the Son of *Ibrascit*, a very famous Magician; who,

as the *Arabian* Histories relate, had this Child by a Daughter of an Eastern King. When at last this *Ur* had left the Art of Magick which his Father had taught him, he addicted himself to Virtue, so that afterwards he became Bishop of *Fium*, and built this Church; and Tradition saith, that the Virgin *Mary* laid the Foundation-stone of the Church, and of the Altar, and the Archangel S. *Michael* mark'd out the Quire, and the rest of the Church.

Many remarkable things happened whiles this Church was building; I mention them not for brevity sake, they that will understand them, may read the *Arabian* Manuscript mentioned before, and now in the Kings Library.

On the top of the Mountain, behind this Monastery, on the South-side, are yet to be seen the ruines of an ancient Town, which the *Copties* say was inhabited by the Patriarch *Jacob*, and for this cause they name it yet *Modsellet Jacub*, or the Tabernacle of *Jacob*.

A little higher, upon the same sandy Mountain, are to be seen many Caves where the Hermits anciently lived; I went into some of them out of curiosity; they are very little, and there is in them nothing extraordinary: when I had taken a view of all that was remarkable, I return'd to *Fium* in the Evening.

The Country had been some days dround about *Fium*, which oblig'd the Commanders of the *Militia*, and the *Cascief*, to retreat to *Cairo*. And because the Robbers are very formidable at this time, and commit many disorders, I was oblig'd to return also to *Cairo*. I went from *Fium* the 16th of *August* in the morning, and re-

turned the same way that I came, and the next day I was at *Cairo* in the Evening, after five and twenty days abode at *Fium*.

At my return to *Cairo*, I began my *Church of Alexandria*; a very curious work, and very useful to the world, and chiefly to the Learned that desire to understand how the Churches of the *East* agree with the *Roman*. It contains all the Ceremonies and Doctrines of the Ancient and Venerable Church of the *Copties*, which is that of *Alexandria*. I have taken them out of two Manuscripts in *Arab*. very ancient and rare, unknown to us in *Europe* before now; the one is called *il Mosbah iddolme d' Abulbaracat*, and the other, *il Giauharet inmefisse fielm il Kenise*. I have been very exact and diligent in composing this Book, that it might render my name immortal. I shall endeavour to give it to the Press as soon as I shall be return'd to *Rome*, where I make my ordinary abode.

The second of *September*, which was the third *Friday* after the opening of the *Calitz*, a skilful Swimmer caused himself to be admired of all the City, by a very bold action; he had his arms tyed behind his back, his feet tyed at an Iron Chain, which weighed ten pounds: In this manner he ventur'd to swim upon his back, from the mouth of the *Calitz* to the end of the Town, which is about three quarters of an hour walking a-foot.

This custom hath been anciently us'd in *Cairo*: A skilful Swimmer performs this every year, two *Fridays* following after that the *Calitz* is open'd. The *Pacha* gives him for his reward a thousand *Meidins*, which make three and thirty *Piasters*.

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The Guards of the *Soubachi* went before him in a Boat, to hinder him from receiving any harm: about five and twenty other Boats full of Spectators followed. He ſwum this year but once, becauſe *Ibrahim Pacha*, who loved not ſuch uſeleſs expences, commanded him away when he came to demand his ordinary wages; therefore inſtead of a thouſand *Meidins*, he gave him but one hundred.

There is another that ſwims in the ſame manner as this, from the beginning of the *Calitz* to the end of the City. He had his feet tyed with a Chain, a Diſh of Coffee in one hand, and a Pipe of Tobacco lighted in the other, at his mouth. The *Pacha* uſually gives him the ſame reward; but becauſe the former had not had his uſual Salary, this laſt would not this year ſhew his dexterity. I was told that theſe Swimmers eat nothing for three days but Cich-Peaſen, and that they ſwallow their breath ſo long time, which cauſeth their Bellies to ſwell, and become light as an empty Bladder. I was told alſo, that ſometimes they kill themſelves, or at leaſt become very ſick.

On the 12th of *September* the *Pacha* cauſed the Treaſure of the Grand Seignior to depart for *Conſtantinople* with its ordinary guard and pomp. There were one and thirty Mules loaden with *Spaniſh* Coyn, and *Zequins* of *Venice*. This Treaſure amounts uſually to one thouſand two hundred Purſes, and each Purſe to five hundred Crowns. The *Sangiac-Bey* that carries it is obliged to expend all the Moneys needful for this Voyage, and it coſts him uſually one hundred Purſes, or fifty thouſand Crowns. The *Caravan* begins

begins to march in the beginning of the Moon and arrives at *Constantinople* at the end of one hundred days.

This Treasure is taken first out of the *Carache*, or Tribute of the Lands and Villages which the Farmers Rent of the *Divan*; for all the Lands of *Egypt*, unless it be the Patrimony of the *Mosques*, and the Lands belonging to *Mecha*, are the Grand Seigniors, because he conquer'd *Egypt* with the Sword. 2. It is taken out of the *Douanes* of *Alexandria*, of *Rosetta*, of *Bouquir*, of *Damietta*, of *Brullos*, of *Boulak*, and of *Ibrim*. 3. Out of the *Chordis*. 4. It is taken out of the Lakes and Pits of *Nitre*, which are in the Desart of S. *Macarius*, and out of the Salt-pits near *Alexandria*. 5. From the Shambles of *Cairo*, whereof I have already spoken. 6. From the Custom-house or *Douane* of the *Bohars*, or *Spices*; and generally from all Merchandizes imported from *Mecha*, *Mocca*, and the *Indies*. 7. From the *Mint*. 8. From the *Giavali*, or Tribute which the Christians of the *Levant*, and the *Jews*, are oblig'd to pay for their Heads. 9. From the Treasure called *Beit il mal*, which comprehends all the deceased goods. 10. From the Office of Surveyor of the Provisions.

The same day I saw the Mosque of *Califfe Hakem be amr ille*: It stands out of *Cairo* upon the Mountain called *Gebel il mocattam*; but now there appears nothing but the Walls.

The same *Califfe* had made near this Mosque a place to observe the course of the Stars, named in *Arab. Raffad ve Mufatek beta Hakem*, which is now ruinated; he made use of it to make his *Talismans*, an art in which he was very skilful.

The

The *Egyptians* say that he could go in and out into all the Caves under ground, where he knew the Treasures of the ancient Kings and Lords of *Egypt* to be hid, and that he could make use of them when he pleas'd; and that by the power of Magick, and the extraordinary skill that he had in that Art.

According to the example of those great men, a little before his death he buried his own Treasures, and put a Crocodile made by the Talismanical Art to keep them.

In this Mountain, and near this Mosque, he caused several Caves to be digg'd wide and large in the Rock, so as to pass from one into the other; in the furthermost he caused a Pond to be made to keep water in, cut in the Rock; in it is a Crocodile that begins to fly at one as soon as a man enters in. Moreover, in the bottom of the water, is to be seen a door which leads to other Caves under ground, where the Records of *Egypt* declare that his Treasures are hid. No man can imagine from whence this water can come, for the Cave is upon a high Mountain which is very dry always, and in this place is no Spring: And it is not known what this Crocodile is, and how he may be nourished, during so many ages. To take this Treasure, you must know how to undo this Talisman, that is, one must take away the water, and the life of the Crocodile; for both are the effects of Magick, which depend upon the Art of the Talismans.

I have been very diligent in *Egypt*, to seek for, and send to *Paris*, amongst other rare Manuscripts, the ancientest and best Authors of the *Arabians*, which might give some light and know-

knowledge of this Noble Science. I may say that I have emptied *Egypt* of such kind of Books, with an intent that if I was ever admitted to the service of him who had given me this Commission, I might have the time and the means to discover with ease the admirable secrets of this Science, and to unfold the Enigms under which it lies hid; and by the same means to discover of what consequence those Manuscripts are, though they are despised by some that understand not neither their price nor use.

The Reader may peruse an *Arabian* Manuscript in *Quarto*, called, *Eijun il hekajek, ve eidab il terajek*, of *Meimun* the Magician that teacheth the means to destroy all manner of Talismans. He may read another in *Octavo*, called, *Kitab gaiet il maareb, Fi menajeh ve il chabaia, ve il medaleb*, that discovers the places of all the Treasures of *Egypt*, their value, the Figure of the Talisman that keeps them, and how to destroy them; I have sent them both to the Kings Library.

On the 12th and 20th of *September*, I went to see the Great Aqueduct, called in *Arab. il Migro*, that conveys water from the River into the *Pacha*'s Castle.

This Aqueduct is near *Nilus* in old *Cairo*; at the Mouth there stands a Castle of a Hexagone Figure very high, supported by as many Arches very lofty. There is an ascent through a large way, open towards Heaven, made sloping about, for the conveniency of the Oxen that draw water out of the River, and cause it to mount up by seven Wheels as high as the Platform on the top of the Castle, where there is a large Pond

or

or Baſon to receive the water, and about it ſeven great holes like Wells, which have given the name to this Caſtle of the *Seven Wells*. The water runs from this Baſon into the Aqueduct, which appears, and from thence it goes into the *Caraffe*, which is at a great diſtance, where it meets with the Earth as high as the Aqueduct; and then it ſtops there, and runs next into a Channel under ground to the *Pachas* Stable, from whence it runs into his Ciſtern, and furniſhes the Caſtle.

This Aqueduct is ſupported by three hundred and ſeventeen high Arches, and not by three hundred and fifty, as a certain Traveller ſaith, for I have exactly number'd them my ſelf: They are made as well as the Caſtle of great ſquare ſtones, cut as we do Diamonds: One of the Supporters on the chief ſide is about eight foot nine inches broad, and under the Arch it is only eight foot. The opening of one of the Arches is fourteen foot and a half broad.

The *Copties* ſay that *Mekaukes*, a famous man of their Nation, and Governour for the Emperour *Heraclius*, made this Aqueduct, but they are miſtaken; for when this man governed in *Egypt*, the Caſtle of *Cairo* was not in being, for it was built four hundred and forty four years after; and therefore this Aqueduct that now ſupplies it with water was not then needful; beſides, the Inſcriptions in the *Arabick* Tongue declare, that this is a work of the *Mahometan* Kings; if I be not miſtaken, I have read that it was Sultan *Gauri*, the laſt King but one of the *Mammelukes*, that cauſed it to be built.

The *Pacha* taketh out of the Revenues of the Grand

Grand Seignior all that is needful to keep up this Aqueduct; for that purpose he nourisheth threescore Oxen, and gives wages to five men and a *Curbachi* that looks after it.

On the 13th of the Month of *September*, I went to visit the Patriarch of the *Copties*, one of my best Friends; and because I had often intreated him to come and dine with me, I reiterated the same intreaty now again; but he answered me, that he had not been out of his house a year before for fear of the *Turks*: He complain'd, that all the Patriarchs of the other Sects had the liberty to go about the Town, without fear of being disturb'd by any, to visit whom they pleas'd, and to travel whither they listed; but he was so narrowly observed by the *Turks*, that he could not so much as go out of his house, nor talk with any of other Nations openly, much less travel into any other place, but he must give them a jealousie of plotting against the State; by this means his life would be in danger.

I must needs confess, that there is no Nation in *Egypt* so much afflicted as are the *Copties*, because they have no body amongst them who deserves to be honoured for his Knowledge, or feared for his Power and Authority; for all that were rich and wealthy, are destroyed by the cruelty of the *Mahometans*: therefore the rest are now look'd upon as the Scum of the World, and worse than the *Jews*. The *Turks* abuse them at their pleasure; they shut up their Churches, and the doors of their Houses when they please, upon light occasions, altogether unjust, to draw from them some sums of Money.

There was such a tyrannical Action practised upon

upon them in this Month of *September*; for certain Janissaries cut the Throat of a Whore, and cast her Body into the Lake *Ezbekie*. Upon that the *Soubachi* nailed up the Doors of all the Houses of the *Coptes* round about, and caused them wrongfully to lay down the Sum of two thousand *Piasters* for this blood spilt, before they could have their Houses opened again, and freedom for their lives.

They endured another Cruelty in the same Year; for *Pacha Ibrahim* increased their ordinary Tax in this manner.

Till this Year they were not all obliged to pay the same Sum of Money. They were not all bound to pay it into the Treasury of the Grand *Seignior*; for some were bound to pay it to certain *Mosques*, othere to *Sciech il Becri*, who is a great Lord, and comes from *Abu Becr*, *Califf*, or Successor of *Mahomet*; and others to other Lords, called in *Arab. Sadats*. They that payed to the *Mosques*, or Lords, were called *Lay-Tributaries*: And they that payed to the Treasure of the Grand *Seignior* were called *Tributaries of the Grand Seignior*. The first sort of Tribute is very moderate, because it seldom amounted to above two *Piasters*; but the last hath always been, and is yet, one hundred and twenty *Para's*, that is, four *Piasters* and a quarter. Besides this, the Villages and Towns were taxed only in common: For Example, such a Village was tax'd to pay such a Sum, according to the number of the Christians that dwell there; and when the *Choali*, or the Collector, went to receive it, he tax'd every one according to his ability: The poor paid little, the rich more; so that this Tribute was equal.

But

But in this Year 1672. *Ibrahim Pacha* taxed them all as Tributaries to the Grand *Seignior*; and upon the same account causing them all to pay equally one hundred and twenty *Para's*; out of which the *Pacha* paid that which was due to the Lords and *Mosques*, and the rest was put into the Grand *Seigniors* Coffers.

This novelty hath reduc'd the poor *Copties* to despair; therefore when the Collectors come into any Village to gather the Tribute, they fly to the Mountains, leaving all to secure themselves from violence, and affronts that would be done to their Persons.

That the Receivers of the Tribute might know them that have paid it, they leave a little Ticket of coloured Paper, sealed with the Seal of their Chieftain, where the name of the Christian is written, his Village, his Province, his Dwelling, his Age, the Day, the Month, and the Year that he hath paid.

But they put not into this Ticket the whole Sum of one hundred and eight and twenty *Para's*, which they require, but only one hundred and three, because there is no more that goes into the Treasury of the Grand *Seignior*; the other five and twenty *Meidins* are for the Farmer of the *Caraffe*, paid to him because of the great expences which he is at, to entertain a great many Men for the discharge of his Office. The Christians carry always with them this Ticket, to shew it when they are questioned by the Men that belong to the Farmer, and this is their Acquittance.

The 18th of *September* I bought, of an *Arabian*, a great *Lizard*, alive, called in their Language,

Varal

Varali I caused it to be skinned, and sent the Skin to Monsieur *Arnoul*, Superintendent of the Kings Galleys at *Marseilles*.

The body of this *Lizard* was altogether like that of the *Crocodile*, the Skin excepted, which was gray and spotted, as that of a *Serpent*, and without any Shells. It was three-foot long, and had five Fingers to each Foot, and long white Nails, as have the *Crocodiles*. Its Tongue was forked as that of a *Serpent*, the Head long, and the Muzzle sharp. Its Teeth were strong, and cutting; the *Arabians* told me, that its biting was venomous and deadly.

I have since recover'd another of a differing sort, when I was in the Monastery of S. *Anthony*. The Head of this was like that of a *Tortell*, and its Tail very big, and lessening by degrees, and ending into a small point. It was full of knots round about, as so many Shells. This *Lizard* was not venomous, for I took it with my Hand, and when I had well consider'd it, I gave it to an *Arabian* Dog that eat it.

A Voyage to the Monastery of S. Anthony the Great.

WHEN I had rested my self, a considerable while, at *Cairo*, after my return from *Fium*, and the great heats were over; I resolved to travel to the Monastery of S. *Anthony*, to see in this venerable place the foot-steps of the Father, and Founder of all the Monks. For that purpose I left off writing my Church of *Alexandria*, and I imbarqu'd my self the 26th of *September*,

tember, in the Afternoon, at Old *Cairo*, in a Vessel loaden, and bound for the upper *Egypt*. I landed at *Benesuef*, a great Town, in the *Cascieflick* of *Beheneſa*, about two days travelling from *Cairo*.

I saw nothing remarkable in this way. The Villages, and Monasteries, before which we passed, were the Convent of *Deir il adrvie* mentioned before, the Convent of the Abbot *Berſum il erian*, or of *S. Berſom the naked*, scituate in the *East* of *Nilus*, where his body rests. The Village of *Scieh il etmani*, scituate on the *West*-side, and the little Monastery of S. *Anthony* at the *East*-side of *Nilus*. *Bouſche*, a great Village on the *West*, where the Monks of S. *Anthony* have their Farm: at last, *Benesuef*, on the *West*-side of this River.

He that will travel to the Monastery of S. *Anthony*, ought first to land at *Benesuef*, and enquire from the Christians of that place, whether the ways be free or not. If they be free, he ought to go to *Beiha*, which is a Village scituate almost over against *Benesuef*, on the *East*-side of *Nilus*, in the *Cascieflik* of *Atfieh*. There he ought to bargain with the *Arabians* that dwell there, concerning the price, the number of the Camels, and Men that he desires to lead with him: which when he hath done, he ought to cause them to confirm the Bargain before some of their Chieftains, by repeating over the *Fatha*, which is the first Chapter of their *Alcoran*; for which the *Mahometans* have a great veneration, and as much as the Christians have for their *Pater*, or *Credo*; otherwise he must not expect that they will be faithful. But when they have said the Prayer he may go with them confidently, as if he were

were with his own Brethren: which sufficiently declares, that there is no people in the World, never so barbarous and savage, but have a respect for their own Religion. And if at any time any other cross interest hath blinded them to commit any perfideous Action, God hath punished them at the same instant for it with severity; so that they would have wish'd that they had kept their Faith, as the Reader may understand by what follows.

Besides the Price that he is to give them, he ought to grant them some quantity of Beans for their Camels, and give them some *Meidins* to buy Sandals, for the ways are full of sharp stones: He ought to buy them some Meal, black Bisket, ordinary Hony, and Tobacco, as much as will be needful, to accomplish the Voyage, and the number of the Men. He must not forget every Morning and Evening to give a Dish of Coffee to every one; if he delivers it generously, and freely, he may promise to himself a happy Voyage, and to be well tended. The *Arabians* have the care to provide Vessels to grease, and fill them with the River-water, for there is none to be found in the way; or if there be, it is so noisome, and ill-tasted, that it is not drinkable.

There is two ways that lead from this Village *Beiha*, to this Monastery. The first called, by the *Arabians*, *il Tarik il Kibli*; *the upper way*: and the other *il Tarik il bahri*, *the under way*; in respect of this Village from whence they set out.

The under way is the shortest, the most frequented, and that which the *Caravan* takes, keeping upon the bank of the River for a while; and when one leaves it, the way turns at the right hand

into the Wilderness, to a place called *Gibei*. There is the first Well which Nature hath digged deep in a firm Rock, into which the Rain-water runs; which Water is white as Milk, and sweeter than that of *Nilus*.

About a days Journey farther is another, at the left hand of the High-way, at the foot of a high Mountain, called *Gebel il cheleil*; but its Water is noisome and green, and the Well is full of Canes. A little farther is another, very well known to Travellers, because it is near the Dwelling of a famous *Arabian* called *Eid il beidavi*; but the *Caravan* never goes thither but when they want Water, because it stands from the High-way, at a distance: Therefore when they are furnished with Water at the second Well, they pass at the left hand streight to the Monastery.

The upper way leads from *Beiha* towards the *South-East*, and after a day and a halfs travelling it goes to the *East*. In this way are neither Waters, nor Trees, nor Houses, nor Grass; therefore it is needful to make good Provision of Water at *Beiha* for the whole Journey.

Therefore, knowing this before, I took at *Beiha* a Camel purposely to carry Water, and four others for me and my followers, the *Abyssin*, the *Coptie*, and *Idris* my *Blackamoor*. Besides these, I took with me five *Arabians*, armed with Lances, to go on foot, and take charge of the Camels; and to protect us, if perchance any Robbers should have assaulted us; so that we were in all ten in number, and five Camels. When we had got all that was needful for the Voyage, we went from *Beiha* on *Friday* the 30th of *September*, about three a Clock in the Afternoon.

Though

Though the under way was the shortest, and the most frequented, yet we chose the upper way, that we might not meet with the *Arabians*, the declared Enemies of those that conducted us. When we had travelled four days through a boundless Plain of Sand, which was not moveable, but hard, and full of sharp cutting stones, that cut as so many Razors, we arrived at last, through a thousand turnings, to the Monastery, the third day of *October*.

The Monastery of S. *Anthony*, which includes another, anciently peopled by the *Arabians*, and now totally ruinated, is in the Wilderness, now called in *Arab. Gebel Araba*, or the Mountain of Carts; because heretofore Provisions were carried thither upon Carts, and not upon Camels, as now.

It is built upon the decline of the Mount *Colzim*, at its *Eastern* end, which reaches from *East* to *South*: It appears like a long Square; and the Front of the Monastery, which stretches from *North-East* to *North*, looks against another Mountain called *Gebel il Colzil*, of which I shall speak hereafter.

It is incompassed in with an high Mountain, but feeble, and unable to make any resistance, for it is old, and built with Bricks dried in the Sun. There is no Gate to the Monastery, one enters in by a Pulley, Men and Beasts are all drawn up over the Wall.

It hath a large Circuit, about six hundred *Fiddans*, or two thousand four hundred Acres within the Walls.

The Monks of the *Levant* dwell not together in the same Cells, as those of *Europe*, but every

one hath a little House or Cell to himself, and these Cells are more or less beautiful and convenient, according as the Country hath experienced the cruelty of the *Turks*. Therefore the Monasteries of the *Levant*, and chiefly those of the *Archipelago*, are like so many great Towns or Castles, because of their Walls, Turrets, and number of houses that are within; but the Monasteries of *Egypt* have nothing of that splendour, because the *Mahometans* have been here more cruel than in any other Country subject to them. Nevertheless, this Monastery is like those of *Greece*, for it is surrounded with Walls: In the middle is a Dungeon, and round about many Houses where the Monks live; but in regard it has been destroyed long ago by the *Arabians*, it hath remain'd in that condition threescore and ten years: The *Copties* who have lost, under the tyranny of the *Mahometans*, all their strength and power, could never yet restore it to its former estate.

Therefore the Cells now are very little, and poor, of yellowish Earth, without Timber, Plaister, Order, or Symmetry: they are so low, that a man may easily reach up to the top with his hand: therefore the Monks cannot well stand upright: there is a little light that enters in through holes in the wall, about a foot long; the doors are so low, that one must stoop low to go in; that which is most commodious, is that they have all flat roofs for the Monks to take the air at night, when the Sun is gone, and to sleep when they please.

Their dining-place is very dirty, and obscure: There is for Strangers a place of it self, large and

and decent, with two other Chambers hard by to put their Goods and Cloaths; and a little Kitchin.

The Gardens are very large, and great, and considerable, because of the Herbs and Fruits that they bring forth. One might make of them the most pleasant Gardens of the World, because of their convenient situations, for they lie shelving, with beautiful Plains.

There are two small Vines that yield a sort of White-wine, very delightful: They use it in saying of Mass, and in treating Strangers of Quality that come thither.

In this Monastery is a great quantity of fresh water, as clear as Crystal, but very salt. It runs from the Mount *Colzim*, near by, in little streams, under the Walls, into the Gardens, where they receive it in places made on purpose. They drink it, and make other uses of it. It is not very wholesome, chiefly for those that are not accustomed to it; for the *Niter* that infects it, causeth Bladders to rise under the Skin, and torments such as drink of it with itching, as I have found by experience.

Here are three Churches, the chief is that of S. *Anthony*; it is little, but very ancient; and as the Monks told me, it is the same that S. *Anthony* built, and the only thing of the Monastery that hath escap'd the rage of the *Arabians*. Within are Pictures of many Saints, painted in an antick and simple fashion: The smoak of the Frankincense that is burnt there at Divine Service, hath made them appear as black as a Chimney.

Near this Church is another dedicated to S. *Peter* and S. *Paul*, within a little Tower, and one

Bell, about a foot and a half in Diameter: ſerves to call the Monks to the Service of God, and to their other imployments. There is no other Bell in all *Egypt*.

The third Church is in the Garden, dedicated to a Lay Monk, called *Mark*, who died with a Reputation of Holineſs; his body is kept there.

In the middle of the Monaſtery there is a ſquare Tower, with ſtone Walls, very ſtrong; from the bottom of the Tower to the Gate, which is about three Perches high, it is very firm: on the top is a Draw-bridge that leads to this Gate; but to come to it, one muſt climb up to the top of an houſe, over againſt it. In this Tower the Monks keep all their Proviſions, and their beſt Moveables; and they fly to it when the Roguiſh *Arabians* threaten them: They then draw the Bridge, and beat them off with Stones from the Plat-form.

Their Rule obliges them to renounce Matrimony for ever, all carnal deſires, their Parents, to poſſeſs no Eſtate, to dwell in the Wilderneſs, to be cloathed with Wooll, to be girt with a Leathern Girdle, to eat no Fleſh, nor drink Wine all their life-time, unleſs they be reduc'd to the laſt neceſſity, to ſhorten their dinner, and to deny themſelves all the nouriſhments without which the body is able to live. It commands them to imploy all their time in faſting, and prayer, and worſhip, to have always their mind running upon God, to apply themſelves to the reading of the Holy Scriptures, and to underſtand the Truths that are there contain'd.

It obliges them to ſleep upon a Mat, or the ground, their Superiour excepted, and ſuch as are

are ſick; not to take off their Cloaths, and their Girdle, never to ſleep two upon the ſame Pillow, nor near one another. In ſhort, their Rules oblige them to repeat the Canonical Prayers, to proſtrate themſelves before they go to Bed, one hundred and fifty times, with their Faces and Bellies to the ground, to ſpread out their arms in a croſs, with the fiſt ſhut, and at every riſing to make the Sign of the Croſs; which Proſtrations they call *Metanoe*. Beſides theſe one hundred and fifty Proſtrations, they perform ſeven at the Church; one before every Canonical Prayer, which make up in all one hundred and fifty ſeven Proſtrations; which together with the poor nouriſhment that their bodies take, renders them very lean, and caſt down; ſo that they appear like ſo many Skelletons, rather than men.

Their Cloaths are firſt a Shirt of white Wooll, which they wear always upon their skin. 2. A Waſtcoat of brown Wooll, very courſe, not open before. 3. A Veſt of black Serge, with two large Sleeves. 4. Their Capuchin is likewiſe of black Serge, very little, and made fit to the Head. 5. Their Girdle is of Leather, three fingers broad. 6. The *Mezerre*, called by the *Coptites* Μελότης, and ſometimes Βίγγος, is a great Mantle of black Stuff, lined with white, like the Cloaks of the *Jeſuites*, only it is without Collar; unleſs it be when they Travel, they ſeldom uſe it. The 7. is *Askim*, or the *Angelick Habit*, called in Greek σχῆμα, which few of the Monks wear, becauſe they have not ſtrength enough, as they ſay, to do the Penance that the Canons have appropriated to it; for they that bear it, are obliged

ged to prostrate their Face and Belly to the ground, with their arms a-cross, three hundred times every night before they sleep, besides the fasting, and other mortifications thereunto annex'd. I have sent one of these *Askims* to the Kings Library, which *Amba Michel*, Bishop of *Fium*, gave me as a token of his love.

They carry always a stick in their hands, made in the form of a *Tau*, T, upon which they lean when they are at their prayers; for they perform them standing, and are very tedious in them. They have all upon their heads a Bonnet, called in *Arab. Cauk*, which is like that which the *Mahometans* wear; about which they wrap a Turbant of a Stuff straked with blew and white, which is the colour of all the *Coptics* in *Egypt*: They never wear any Stockings, nor their Patriarch.

The Fast-days they observe, by eating then but one Meal; but on the *Saturdays* and *Sundays* they never fast, but eat twice. On the Fast-days they dine constantly about three a Clock in the Afternoon; then they end Mass.

Their ordinary diet are Pulse and Herbs seasoned with the stinking Oyl of Hemp: For their Desserts they have Fruits, as Onyons, dried Dates, rotten Olives, Melons, or Cucumbers, or Pompions, or such like Fruits as are in season.

They never eat Flesh in the Monastery; but when they are out they may eat it; for their Founder never forbad them, as they say: For fresh Fish they seldom have any, because their Monastery is so far distant from *Nilus*, and there is no convenient carriage to bring them any. And though the *Red-Sea* be within a little days Journey,

Journey, they cannot have any fresh Fish, because the Sea-coast being not inhabited, they have no Instruments to catch Fish; and the ways are dangerous, because of the *Arabian* Rogues and Robbers.

At *Easter* they never fast, but eat Eggs and Milk, which are sent to them from their Farm; only three times a year they have liberty to drink Wine, at *Christmas*, at *Easter*, and *Pentecost*.

They sleep always in their Cloaths; and instead of a Blanket, they have only a Mat, very course, made with Palm-leaves, and stretched along upon the ground. They are the makers of them; they call them in *Arab. Bursch*.

Their imployments are not the same, according to every mans ability: Some manure and dress the Gardens, others are Cooks, others grind at the Mill; some are upon the Guard, to give notice when any Travellers go by, or come, and others are appointed to draw up those that will come in, and let down those that desire to depart; such as have no imployment, make Mats.

They never study; they are satisfied in reading Books of Devotion: amongst the rest, they read often the *Synaxar*, or *Book of Martyrs*; the *Paradise of Monks*, the *Climax*, or *the Ladder of Vertue* of *John*, *Abbot of the Monastery of Mount Sinai*; the Sermons of *Paul de Busch*, upon the Festivals of the Blessed Virgin, and such like. When I was there, I saw but two Priests, the Vicar of the Monastery was one; and the other, who had not said his first Mass, was the Steward. All the others, that were seventeen in number, were Lay-men, and almost all either with one eye, deaf,

deaf, lame, and halt, or worn out with old age; and if amongst them any were young, he did but seek the opportunity to escape from such austerities.

In the Tower, mentioned before, were three or four Trunks full of old *Arabian* Manuscripts, and some in the *Copties* Language, which I have perus'd: And though they were all Books of Devotion belonging to the Church, some of them deserved to be in the Kings Library; but because the Monks were not willing to sell them, for they belong'd to the Monastery, fearing the Excommunication of their Patriarch, which is written in the beginning of every Book; and because I had brought with me but so much Money as was needful for my Journey, for fear of the Thieves, I was not very earnest to buy them.

Two amongst the rest were very curious, which I had a great desire to have; one was the *Copties* Grammar and Dictionary in *Arabick*, of *Ibn il assal*. It was one of the exactest and largest that ever I saw: They esteem'd it worth thirty Crowns; I dare say, that with this Dictionary and Grammar it is possible to re-establish the *Copties* Language, which now is lost: The other Book was a *Rubrick of their Ceremonies* in *Folio*, very well written.

In regard the *Arabians* are the Masters of the Wilderness, this Monastery is obliged to entertain all that come thither, or pass by, whether Friends or Foes: To their Friends they pay this hospitality to preserve their friendship, and to their Enemies they perform it, to please them, and hinder them from doing them a mischief. They treat not all in the same manner; for their Friends

friends they take them in with their Equipage, when they have need, and they nouriſh them all the time that they deſire to live there; but their Enemies never enter in, but receive from them, by a Basket let down from the Wall, all neceſſaries.

They are often viſited by theſe *Arabians*, ſo that they ſpend every year a great deal of Meal, of Bread, of Bisket, of Barly, of Beans and Lentils, and other Proviſions. I ſhall not mention the trouble that the Monks ſuffer, and the diſpleaſures that they receive from theſe ungrateful Wretches, who commonly recompenſe them with affronts, and filthy ſpeeches.

And becauſe the *Arabians* that inhabit about *Egypt* are of divers Families, and differing Intereſts; they have ſo great a hatred for one another, that they never meet without fighting.

Such a miſchance happen'd the next day after my arrival; for the *Caravan* of the Summer, of fifty Camels, loaden with Proviſions for the Monaſtery, led by thirteen Horſmen of the *Arabians*, named *Benevaſel*, arrived that day. They were watched by other *Arabians*, named *Ababde*, their Enemies. And becauſe it was the time that the Dates began to be ripe upon the Trees, ſome of them when they had unloaden would not return the ſame day, with their Companions, to their Villages and Cabbins, but remain'd behind in the Monaſtery, to take their pleaſure a day or two. It happen'd the next night that thoſe that ſlept out of the Monaſtery, about their Beaſts, were ſurpris'd at midnight, by a Company of three-ſcore *Arabians*, called *Ababde*, who took from them fifteen Camels, and ſeven Horſes, all their Equipage, and kill'd three of them, and wound-

ed

ed five, of whom one dyed within three days after, and another was lost, none knowing what was become of him; for four days after his Horse was found alone in the Wilderness.

Their fury ended not with this Butchery; for they pursued, with the same heat, those that had brought me to the Monastery. They overtook but four, and carryed away from them their Camels, all their Equipage, and Money that I had given them, and wounded three very dangerously; so that these Wretches being not able, in this sad condition, to proceed on in their Journey, they return'd back to the Monastery all naked, and in a pitiful manner. They were afraid to appear before me, because they had falsified their Faith, contrary to the Laws of their Nation, and broken their agreement with me, in making me pay five and twenty *Meidins* more than I had agreed with them. Their Conscience did reproach them of this baseness, so that they imagin'd that this mischance happen'd to them to punish their perfideousness.

I cannot sufficiently express how much trouble this unhappiness created me, as well as to the Monks; for these *Arabians* were enraged, some for the loss of their Parents and Friends, others for their Goods, which they were resolved to recover upon me and the Monks. They threatned to kill them, to plunder the Monastery; and out of a perswasion that I was a very rich *Franc*, they threatned to break open my Door, and carry away all that I had. So that the Monks had much ado to pacifie them, by giving them Shirts, Cloaths, Caps, Girdles, in a word, all that they wanted; and when they had nothing more left to give, they

they came to me, intreating me to help them in their need; ſo that I was oblig'd to give them a Coat, and a Shirt to bury an *Arabian* that dyed in the Monaſtery. I gave them a red Cap, a Turban, Money very often, that I might not be betray'd by thoſe Monks who deliver'd all to the *Arabians*, without telling them from whence it came.

But at laſt the *Arabians* were jealous, when they ſaw that I continued ſhut up, without ſhewing my ſelf abroad, either to them, or any other of the Monaſtery; and my privacy made them believe that I was ſome great Perſon that was afraid of them. They reſolved therefore to give me a viſit, to know who I was. As ſoon as the Vicar underſtood their intent, he came to give me notice of it, that I might take a courſe accordingly. As ſoon as I underſtood it, I cauſed all my Goods to be carried into the Tower of the Monaſtery, leaving nothing in my Chamber but a courſe Mat of Palm Leaves ſtretched upon the Floor, upon which I ſate without Carpet or Cuſhion: And that they might not think me to be a *Franc*, I took the Habit of a Monk of that Convent. In this manner I expected them, not without fear. The next day about noon, three of the chief enter'd into my Chamber with their *Cangians*, or *Cutlaſſes*, at their Girdle in their Boſoms. They ſaluted me with a ſurly look, asking how I did. I anſwer'd their civility as well as I could; I cauſed them to ſit down near me, and told them that I was grieved at their misfortune, and that I was not able to aſſiſt them in their need. I exhorted them to truſt upon God and S. *Anthony*, who was as well their Father and Protector, as of the Monks;

and

and that doubtless he would comfort them, and give them one day the opportunity to overcome their Enemies. These words pleased the *Arabians* mightily.

I caus'd my Dinner to be brought, and though I had with me all my Provisions needful from *Cairo*, I suffered nothing to be brought but Lentils in a Wooden Dish, with Bread soaked in it, and a few Onions, I intreated them to eat some with me: They needed not much invitation. One may imagine what was in my mind, when I had such Guess at my Table; but fear caused me to dissemble my thoughts.

After Dinner I gave them Pipes to take Tobacco, and Coffee according to the Mode of the Country, which pleased them well, chiefly in this place where little of that Drink was to be seen. When these *Arabians* saw me so free and hearty, they conceived such an affection for me, that they promis'd to protect me, if any of their Comrades should offer to affront me. When they had talked with me some hours, they went away very well satisfied, and told their Comrades how civil I had been. By this one may understand, that there is no Nation in the World so barbarous, but is to be won by fair means.

Some days before, the *Arabians* had sent some of their Company to their Parents, to inform them of their loss, and to intreat them to send them Beasts to help home their sick and wounded. That day they received an answer, that such of them as could return home on foot should venture, but that the others should continue there till they were cured of their wounds; and that none durst come, or send them Beasts, for fear of losing them.

them. Therefore these Wretches when they saw that they could not remain any longer in the Monastery, resolved to depart together, as soon as their sick Persons should recover any strength. I resolved also to be gone; for the little satisfaction that I found there, took away all desire to continue there any longer; for I had cause to fear, lest the news of this Massacre should spread about the Wilderness, which might have caused me to stay there all the Winter, for want of an opportunity to carry me away. I hasten'd therefore my departure as much as I could, and hired three Camels of an *Arabian* that was left behind in the Monastery, who alone was able to furnish us: I was to give him a *Piaster* and a half a-piece; moreover I promis'd to give him a new Suit of Apparel for an *Arabian* of our Company that had been stripp'd, whose Kinsman he said he was: We confirm'd our Agreement before all the Monks, by the Chapter of *Fatha*, according to the Custom of the Country; and then I caused my self to be let down from the Window of the Monastery, on *Munday* the 17th of *October*, leaving with joy a place where I had met with many displeasures. We took the way and road of the *Caravan*, or the under way, because the Camels that I had hired lived that way. The *Arabian* that was to be my Guide having but one in the Monastery, the two others being near his Lodging, which was in a Clift of Mount *Gebel il chelil*, over against the Monastery. We went to this Lodging, or about a days travelling from thence, in a way very difficult and deep; and because this *Arabian* was a right Devil of the Mountains, as they term themselves in boasting.

As soon as we were a little forwards in our way, he told me that the Price that we had agreed upon was not sufficient, and that I must promise him as much more. I refused to grant him his desire, which was contrary to all reason and justice, he led us therefore two days up and down in the Wilderness, sometimes one way, sometimes another, threatning to leave us and go away with his Camel, or to carry us back to the Monastery: all this was to force me to give him what he demanded. I had much difficulty to hold my hands from striking him, which I had done, had we but known the way, and where to recover Water; but considering that I was lost if I did abuse him, I was forced at last to consent to his desire, upon this condition, that he should remain at home and give us another Person to guide us in our way; for he was of such a crooked dispostion that it was impossible to perform the Journey peaceably with him, which accordingly he did. When we had thus satisfied him, he became of a good humour and led us to his Dwelling, where his Wife and Children came to see us, and prepared for us a Supper, according to the Mode of the *Arabians*; his Boys brought us some Wild-Fowl, and presented me with a young Fawn alive, which I carried with me to *Cairo*. Thus we spent that night very pleasantly.

The next day we caused him to repeat the *Fatha* the second time. He gave us a *Moor* to conduct us, of a very good humour. We went with him on our way, and arrived at *Beisa* the 22th of *October*, from whence we had been absent 22 days. I passed immediately over to the other side of *Nilus* to *Benesuef*, and lodg'd under a Tent, with a

Turk

Turk my very good Friend, on the side of *Nilus*, till the 26th of *October*. I went aboard then to return to *Cairo*, where I landed the next day, having spent 31 days in my Travels from thence.

I never undertook any Journey, or Voyage, that was so full of accidents, and crosses, as this.

The conveniency of a Guide caused me to undertake it. He was a young *Abyssin*, of my Age, named *Paul*, a comly Person, wise and devout in appearance. I had a little before got acquaintance with him; and because he understood by my discourse, that I had a great desire to visit the Monastery of S. *Anthony*, where he said he had been before, and that I expected but a Guide, because the ways were difficult for a *Franc* who had never been there, chiefly because of the *Arabians*, a brutish and fantastick People, he offered his service to accompany me thither. And the rather I accepted his offer, because I have always had a particular respect for the honest Men of his Country.

We resolved therefore upon all the Circumstances of our Journey, and left *Cairo* the day mentioned before. But the familiarity ordinary amongst fellow Travellers discovered to me his disposition and temper, more than I could before; for all his visits at *Cairo* were studied and crafty. I found therefore that he was a dissembler, and without judgment, too hasty; I resolved therefore to shake him off, and to seek another, to prevent the mischiefs that his indiscretion might procure to me.

I met at *Beneseef*, very happily, a *Coptic* born at *Busch*, by Profession a *Mebasseier*, or Arithmetician, who had travell'd all about the upper *Egypt*.

gypt. I found him fit for my turn, I ask'd him to be my Guide in this Voyage; he accepted of the offer, and I paid him beforehand. When the *Abyssin* understood it, he was highly offended; so that he endeavour'd afterwards to be reveng'd, by causing a disturbance amongst us, which anger'd the Company against him.

The first night after our departure from *Bemsuef*, when we lay in the Wilderness, he commanded my Servant, contrary to my orders, to give no Coffee to the *Arabians*, as if a Dish of Coffee, given to these Wretches, would have impoverish'd me. They plotted to cut his Throat, and doubtless he had there ended his days, had I not perceived it betimes and satisfied them; for as they are extreme brutish when they are anger'd, they are very quiet when they are flatter'd and kindly us'd.

The *Arabians* caus'd me, against their wills, to suffer another inconveniency. They took no care when they greas'd the Leathern Bottles of Water, that the Grease was mouldy, it infected therefore the Water so much which we were to drink, that I could not possibly taste of it: let any Man think if this was not a sufficient mortification, seeing our Journey, or Voyage, lasted five days.

As this was the first time that I rid upon a Camel, I could hardly endure the shakings, which the manner of walking of this fantastick Beast caused me to suffer. I confess, when I saw my self upon this Colossus, without any stay, lifted up in the Air, seated upon an ugly Beast; my Feet in two Ropes instead of Stirrups, holding in my hand a Cord made with the Strings of a Palm-tree,

tree, which cut my hands, it seemed to me very strange: I resolved nevertheless to overcome all these difficulties; and instead of vexing my self, I made a sport of that which would have troubled other Persons.

When I think upon the solemn reception of the Monks, when I first came into the Monastery, I cannot but be yet displeas'd at my *Abyssin*. This Fool desired me to let him go before the *Caravan*, to tell the Monks of my coming, and to cause a Chamber to be prepared for me; but by the respects they paid me, I understood that he had too much exaggerated my quality, thinking to do me a pleasure. I indeavoured to undeceive them, and caused all their Ceremonies to cease, as soon as I perceived that they took me for a greater Person than really I was.

I have already set down at large how the *Arabians* frighted me in the Monastery; but they were not the only Persons that troubled me. The Monks, the Vicars, the *Copties*, and the *Abyssins* vex'd me one after another, as if they had all agreed to try my patience.

The avaricious Monks, not contented with what I had given them, before my departure caused their Vicar to tell me, that they expected that a *Franc* of my reputation would have left them at least thirty golden *Ducats* of *Venice*. When I told them of the great charges I had been at in this Voyage, besides the expences that I was yet to be at in my return; that I had received but little satisfaction from them; that I wonder'd at their boldness, to tax a Stranger of my quality, that came from far to see their miserable Monastery, and their poverty. They were angry at

this answer, and treated me afterwards with contempt.

The Vicar was afraid to want Bread in his Monastery; therefore he resolved to quit it, and to seek another where he might be better treated: And because he had no money to hire a Camel to carry him through a tedious and troublesome way, he intreated me to give him some, which I did very generously, though I had cause to be offended with him. But he put this money in his Purse, without dreaming of hiring a Camel, believing that my men would suffer him to ride sometimes upon their Camels: But in the way he found himself deceived; when he was weary, and his feet cut with the sharp stones, he murmured at me; I told him of his covetousness, unworthy of a man of his Profession, of his little love for his Flock, whom he left in the time when they needed most his Fatherly care, but he received these reproofs very ill; so that from thence it may easily be imagin'd, how we travell'd together.

The *Abyssin* and the *Coptie* were at a continual variance, because one thought himself more useful to me than the other; so that at every foot, I was oblig'd to make peace between them.

The night before the *Arabians* visited me, I was oblig'd to cause all my Cloaths to be carried into the Tower of the Monastery, into a secure place. In that hurley-burley I lost some, valued at five or six *Piasters*; I cannot tell whose fault it was, the *Abyssin* cast the fault upon the *Coptie*, to discredit him with me: However, as soon as we were come to *Beiha*, the *Coptie* vanish'd away suddenly, without bidding us farewell.

This

This caused me to suspect that the *Abyssin* had not accused him wrongfully.

To all these displeasures we must add the fear of Thieves in the way; for at every step, we look'd on the ground to see whether there were any footsteps in the Sand; when we saw some that were fresh, we were then grievously afraid; but our apprehensions increased, when we saw the footsteps turned our way, for we imagin'd that we should meet them; fear alone made us take Beasts at a distance for Men, and Bushes for Robbers that waited for us.

At last we were in sight of *Beiha*, we imagin'd then that all our fears were over; but the Camels knowing the Fields where they were wont to feed, began to leap for joy, because they were return'd to their ordinary Pastures; so that the Saddle of that upon which I rid being not well girded, nor the Bridle sufficient to stop the Beast, it jolted, and cast me up into the Air several times: at every moment I thought I should tumble down, and break my Neck, which happen'd not, through the care of the *Arabian* that stopt the Camel.

This Relation is sufficient to make it appear, that if there is some pleasure in travelling, and seeing Forreign Curiosities, one buys them very dear, with the hazard of many dangers and crosses, chiefly in *Egypt*, where cruelty and barbarism seem to dwell.

I shall add some other Curiosities which I have seen in the Desarts.

We left at our left hand when we came from the Monasteries, the ruines of a very ancient Town, scituate on the top of the barren Moun-

tain, called, *Gebel il cheleil*. This Town is in the mid-way between *Beiha* and the Monastery, in that place where the Mountain separates it self, and by which one passeth in coming or going from *Beiha*, in the way of the *Caravan*. The *Arabians* were ignorant of the name, and we had no time to stay there, having taken notice upon the Sand, of fresh footsteps of Horse-men that had passed that way, which caused us to conceive some danger, if we continued there any time.

I found there a Plant, which the *Arabians* call *Barnub*: It hath a little full Stalk, as a *Moucheron*, and at the top a little Button, about the bigness of a Nut, which is full of Powder, which the *Dyers* use in dying. Its leaves are as slender as the leaves of Poppy; I gathered three or four of these Plants, but I could not keep them long, because of their tenderness. I saw also an Herb which is called by the *Arabians Rabl*, that smells as *Mint*, my *Arabians* fed upon it. I saw there a great deal of *Alcali*, called in *Arab. Kilu*, which hath the virtue to take away from Cloaths all manner of spots. Upon the Mount *Colzim*, there is a Wood that grows, called *Oud il akrab*, or *Scorpions Wood*, the Monks of S. *Anthony* reduced it to powder, which they judge to be a good remedy against the biting of venomous Creatures, as well as to cure weak eyes, and eyes inflamed: They gave me half a pound in Canes; I have sent it to *Paris* with the other Curiosities. In this Desart is a great deal of *Coloquinte*, and under the Sand much white salt very good, which my *Arabians* used to season their *Fatir*, and their *Mafrouca*.

Fatir are great Cakes, as thick as a finger, and as

as large as a *French* Hat, baked in the Coals.

Mafruca is made of the *Fatir*, by breaking it in pieces, when it is yet hot, and taken from the fire; and by pouring upon it Oyl-Olive, and kneading it with the hand in a wooden diſh, as if it were Paſte. My *Arabians* imagin'd to do me a great pleaſure to offer me ſome to eat, for this is highly eſteem'd amongſt them; but though I had a good Stomach, I had not the courage to taſte of it, for I had good cauſe to loath it.

I return now to ſpeak of the things that happen'd at *Cairo*, where I landed the 30th of *October*.

That day they began the *Zine*, or *Feſtival of publick joy*, becauſe the Grand Seignior had taken *Caminiez* from the *Poles*. This Feſtival laſted from *Sunday* till *Thurſday* in the Afternoon.

It is the cuſtom at *Cairo*, that in ſuch like Feſtivals every one adorns the out-ſide of his Houſe or Shop with Carpets and Pavillions, lighting about them all night many Lamps tyed to wooden Engines, ſome made in an *Hexagone* figure, others in an *Octogone*; ſome as Stars, others in another manner. Theſe Engines are ſuſpended with Ropes tyed croſs the Streets, which are beautiful to look upon. The Streets in all other times are ſhut in the night, but then are open, and the Chriſtians, during this Feſtival, may walk about more freely than at other times at mid-day, becauſe one cannot diſtinguiſh in that obſcure light of what colour is the Turbant that they wear, nor diſcover whether it be ſtraked, or all white.

Beſides theſe Lamps and Carpets, the *Beys* hang up in a good order before their Palaces upon

on the Walls; their most beautiful Armour, as Head-pieces, Breast-plates, Coats of Male, Musquets, Hangers, Targets, and other such Instruments of War. The *French* Consuls, who never come short of them, cause beautiful Carpets to be hung in all the Streets of their dwellings, and Pavillions over the Streets, from one end to another, to keep off the heat of the Sun. Monsieur *de Tyger*, Consul of the *French* Nation, caused a kind of a resting place to be erected, beautifying it with Carpets and Cushions, to receive the Persons of Quality; he put round about the Pictures of the King, of the Queen, of the Dolphin, and other *French* Lords, in small ingravery, with Tapers before them, to cause the *Turks* to admire the wit and invention of the *French*, who can make Pictures much like the Originals. But the *Turks* were surprized to see their Beards shaven off; they ask'd whether they were yet Children.

These Festivals give much diversion to the people, but they are very chargeable to those that will observe them, chiefly to the Consuls; for besides the Tents and Carpets, and other Ornaments that they must hire, they are wont to give Coffee and Tobacco to all that come to see them; and if they be persons of Quality, they must have Sweet-meats: so that if a Consul will come off with Honour, it will cost him three or four hundred Crowns. The people run about the Streets, from morning till three hours after mid-night, all the time of the Festival.

On the first of *November* I went to see the Castle of *Cairo* with a *Chiaoux*, a very good friend of mine.

The

The first thing that we saw was the Royal Hall, where the *Pacha* keeps the *Divan*. He shewed me in the middle of this Hall, a great Cord tyed double to one of the Beams of the Roof, where, according to the custom of the Country, the *Casciefs* that have not sufficient to pay the Taxes of their Province, at the end of the year are lifted up in the air, with their hands behind, tyed to their backs: besides, they are whipt upon their naked backs with a Whip of Cords, whereunto are tyed some Leaden Bullets.

We went up next to the top of the Ovens where they bake Bread, from whence the place called *Kara*, or the place of exercise, is discoverable. There the *Pacha*'s men sport themselves with Bows and Arrows, and by running on Horse-back, aiming at a mark fixed at the top of a very high Tree.

We went to see next the Chambers where they make the Gun-powder, which are two great Parlours or Rooms on the ground, over against the Royal Hall of the *Divan*, with very strong walls, and vaulted over head. In each are twelve Mortars of Pewter placed round, about a Cubit high, with their Pestels of Iron, which receive their motion, to pound the matter in the Mortars to powder, from a long Pole that answers to a Beam that stands in the middle of the Chamber, which a Horse turns round. There are near several other Chambers, where are many little Mortars, in which they refine the Gun-powder.

On the 19th of *November* I was present at a Marriage of two *Copties*; the Ceremonies were performed in this manner.

After the Oration or Prayer of mid-night, or as

as if we should say, after Morning-prayer, the Friends and Parents led first the Bridegroom, and next the Bride, from their Houses to the Church, with several lighted Tapers before them, and singing through the Streets Hymns in the *Coptics* Language, and striking with little wooden Hammers against some sticks of Ebony wood, which is their Musick.

When they were come to the Church, they led the Bridegroom into the inner Chancel, where usually the Prayers are said, and brought the Bride to the place of the Women: Then the Priests and the People began in the Chancel their Prayers mingled with Hymns, which lasted very long: At the end, he that performed the Ceremony of the Marriage, went to the Bridegroom and read three or four Prayers, making over him the Sign of the Cross, before, and at the end of every Prayer. He caused him afterwards to sit on the ground, having his face turned towards the *Heikel*, holding behind him upon his Head, in a standing posture, a Silver Cross, and continuing in Prayer.

Whiles this was doing in the Chancel, the Beadle caused the Bride, with one of her Kindred, to sit down upon a Bench that he had there put out of the door of the uttermost Chancel. As soon as the Priests had ended in the innermost Chancel, the *prayers of the Knot*, as they name them. He that performed the Ceremony, cloathed the Bridegroom with a Surplice, and tyed him about the middle with a Girdle, putting upon his head a white Cloth.

In this manner he led him to the Bride, causing him to sit by her: He then covered them both

both with this white Cloth, and made them put their heads together. Then he anointed the Bridegroom with Oyl-Olive in the Forehead, and above the Fist, and the Bride in the same manner: Afterwards he caused them to give one another their hands, reading aloud the Exhortation that contains the Duties which they were to perform to one another. So with a long train of Prayers, interrupted with several Ceremonies, this Solemnity of Marriage ended, which they call the *Coronation of the Married Couple.*

Afterwards they read Morning-prayer, or as we call them, the *Laudes.* They sung next Mass, where the Bridegroom and the Bride received the Communion; which being ended, they all returned to their several homes.

The beginning of the Year 1673.

THE night of the 16th of *January*, 1673. the *Copties* celebrate the Festival of the *Epiphany.* I was then at *Cairo* in the Church of *Mary Moncure*, to see how they dip themselves in Water in remembrance of the Baptism of our Lord and Saviour, which was performed that night according to the Traditions of the Church. I took notice of these Particulars.

They said the Prayers of Midnight, where the Font stands, and where they dipped themselves, which they call *il Magtas.* This Pond, or Bason, of Water is in a Chamber near the Church, about three Perches square, as deep as a Man is high. As soon as Prayers were ended, the Patriarch went to the *Kolonie*, or *Vestry*, to put on his Pontifical

tifical Attire; from thence he return'd to the Water, with a Deacon and a Priest before him. The Deacon had on him a Cape, bearing in his hand an Iron Cross, as long as a Pastoral Staff. The Priest was Cloathed with a Surplice, that he might be useful to the Patriarch in saying of Mass; that is, that he might be his assistant, and Master of the Ceremonies.

When he was come to the Water, he began to bless it, by reading over it several Lessons taken out of the Prophets and the Psalms, and out of the New Testament; sometimes in the *Coptick* Language, sometimes in *Arabick*. The Patriarch perfum'd it also, and stirr'd it cross-wise with the Pastoral Staff of Iron, which the other Priests did also, every one in his turn. And whilst they were blessing this Water, which lasted near two hours, there was a Candlestick of Iron standing within, about the length of a Man, with three Branches, upon which there were three Tapers burning all the time of this Ceremony.

As soon as this blessing was ended, the Pond, or Bason, was all uncovered, that the People might go in and dip themselves. Then there was heard a strange confusion and noise, so great that I wonder'd; for every one endeavoured to be one of the three first, whom the Patriarch dips in the Water. They that could not obtain this honour, dipp'd themselves, skipping and playing, all naked, in the Water, without having any thing to cover their nakedness, and privy Members; and all this in the presence of their Patriarch, and many Priests that were there.

As soon as the Men had ended their washing, and were gone to the Chancel; the Women, and the

the Maids drew near, and followed the Mens Example, skipping all naked in the Water, and sporting one with the other. It is true that such as did thus dip themselves were of the poorer sort, and that as many as were of the wealthier, and better sort, wash'd their faces and hands.

When the Women had ended their bathing, they went away to their own places to hear Mass, which was already begun.

Thus this Ceremony was performed, which I saw from the beginning to the end.

The 26th of this Month Monsieur *de Tyger*, who had been, till then, Consul of the *French* Nation, left *Cairo*. He is a very able Man, and understands his duty very well; but the Merchants of *France* made their complaints against him at Court, and caus'd him to be dismiss'd. Monsieur *de Bonnecorse*, the Consul of *Seyda*, was named in his place.

The departure of the Mahmel *towards* Mecha.

Saturday, the 28th of this Month, the *Pacha* sent away, in great pomp, from *Cairo*, the *Mahmel*, or *Burying-Cloath*, which the Kings of *Egypt*, and the *Pacha's* are wont to send every Year to *Mecha*, to cover *Mahomets* Tomb; which was performed in this manner.

First two *Kisve*, or *Burying-Cloaths*, of black Damask, richly wrought with great *Arabick* Letters, expressing some Sentences of the *Alcoran*, were carried before. These Letters were very great, Embroidered with Gold, and artificially Interwoven.

terwoven. These *Burying-Cloaths* were each carried upon a Bier, made almost in the same fashion as those that are in *Europe*, and they were about three Perches long.

An infinite number of *Schiechs*, or Ecclesiasticks, followed after in a confusion, causing several Banners to be carried before them, which had been taken out of the Mosques of *Cairo*: Some were on foot, others riding upon Asses, and all cloathed in a very strange manner, with Garbs made up with divers pieces of many colours patched together. They caused themselves to be wondered at by their howling and grimaces, for they wagg'd their Heads, their Eyes, and their Mouths, in a thousand ways; others pronounced the word *Hu*, which is one of the Attributes and Names of God, with all the strength of their body; and there was none without Armour, a Club, or a Halberd, or a wooden Sword, or some other rusty Weapon.

After this Crowd came the Cloth with which they cover *Mahomets* Tomb, which they call in *Arabick*, *il Mahmel*. It was carried upon a Camel painted yellow, with an Herb called *Henne*, and very richly harnassed and trapped with gold Embroidery, with feathers upon the Head, and about the Neck and Legs little Bells.

This *Mahmel* was made like a Bed, but the kind of Stuff, and the colour, was not to be distinguish'd, because it was all covered with Flowers, and *Arabick* Characters, very long, all Embroidered with Gold and Interwoven very artificially. At the four corners were four great *Bosses*, covered over with a rich Stuff; and from the middle of these *Bosses*, they rose up in *Pyramides*.

The

The Camel that carried this Engine, was followed by five others: Upon the first was mounted an *Arabian*, sounding a Trumpet; upon the second a *Moor* that plaid upon two Cymbals; and upon the three others, three young Boys; after these went five and twenty *Metferracas* with their Swords by their sides, and the *Turban* of the *Chiaux* upon their heads; and after them seven other Persons cloathed with *Coftans*: A Troop of *Scherifs*, or Noble Men of *Mecha*, followed next, on horseback; after them a Man who carried upon his head a little *Mortuary*, or *Burying-Cloath*, Embroidered, square, stretched upon Staves; next went four others that carried every one upon their shoulders a Cloath of the same fashion. They told me, that they hanged them up where they celebrate the memory of *Abrahams* Sacrifice. Eight and twenty *Janissaries* went next, two and two, with their Caps upon their heads. They went immediately before the *Emir hag*, or the Bey that commands this *Caravan*. This Bey was cloathed with a *Coftan*, and had upon his head a *Turban*, proper to the Beys, which is called in *Arabick*, *Emame Bersciani*, which is like a Flower-pot turn'd up-side down. His Domesticks, who were twelve Archers well cloathed, and a Troop of Musqueteers on Horses, waited upon him; after followed the Drummers, the Trumpeters, the Pipers, either on Horseback, or riding upon Camels; and at last there was an Engine, drawn by the strength of Men, upon which was represented the Porch of the Temple of *Mecha*, in green Sattin Embroidered with Gold: They call it in *Arab. Burca*.

The Money needful to make all these Cloaths,

is taken out of the Revenues of the Lands which the ancient Kings of *Egypt* have appointed for that purpose, which hath been confirmed by the *Ottoman* Emperours. For that purpose they have appointed a Superintendant, whom they call in *Arabick Nadir il Kisve*, or *the Superintendant of the Habit*, who hath the care to cause these Lands to be Manur'd, and to gather the Revenues, and to employ them in the uses for which they were appointed.

That which was worthy of notice in this Pomp, was the blind Devotion of these Wretches for the things which are to be used by their Prophet, or employed in their Religion. All the People, notwithstanding the extraordinary crowd in all the Streets where these Cloaths were to pass, prest forward with incredible earnestness, that they might cause their Handkerchiefs, or their *Turbans*, to touch these Cloaths that were designed for the Tomb of their Prophet, which they kiss'd afterwards, and rubb'd them upon their Eyes with much devotion.

The Departure of the Caravan *of the Pilgrims for* Mecha.

Eight days after the *Mahmel* of the false Prophet *Mahomet* was gone, the Bey went away also, with his *Caravan*, in this manner and order.

First six little Pieces of Artillery were drawn by Horses, with their Ammunition that followed next; after followed nine and forty Camels loaden with Provisions for the Bey, for his Kitchin; after them nine and fifty others that were

not

not loaden, and fourteen others that carried Water; after them two and twenty other Camels, well harnessed, but not loaden; eight and twenty *Arabians* march'd after them, every one of them had, upon his shoulder, a Torch, or *Meschal*, to give light in the Night, before the *Caravan*: nine and forty Camels without burden, and two and twenty others loaden with two Cradles a-piece, to carry the sick and weak, and the poor, went after: next to them went nineteen Camels loaden with Water-pouches; and before and after them there was a Troop of *Moors* that beat upon the Drum: after them followed twenty beautiful Camels, without burden; they belong'd to a Lord. A Troop of Musitians, and eighteen Camels without burdens, the foremost bearing some Musitians, went next. Eight of the Field Tapers, called in *Arabick*, *Meschal*, were carried after; and then the train of a *Ciurbachi*, well horsed, succeeded: after went two and two Musitians, mounted upon Camels that went before another Camel with Trappings richly Embroidered; next a Troop of Drummers rode by upon Camels; and after them three Camels, bearing in their Saddles many Colours flying, that yielded a beautiful sight; Twelve *Moors* carried next twelve Torches; next went twelve Camels loaden with Water-pouches; some *Ciurbachies* rode next on horseback, followed by two Camels that carried two Musitians, and a hundred and twenty others loaden with Banners, as the former; between these, and two others that were loaden with Water, went two Men that carried Tapers; two Camels loaden followed after, with the Train of a Lord on horseback, two Drums, and nine Camels; and after them some

Ciurbachies, with their Servants, on horseback; after went the seven orders of the Militia, and the *Alai Chiaoux*, who are to be distinguished by their black Rod which they bear in their hands, which hath two Branches hooked, upon which hang two Silver Chains, furnish'd with little Bells tied at the middle of the Rod: next followed the Servants, and Attendants of a Lord, all riding on Horses. The *Imam*, or Chaplain, of the *Emir-hag*, cloathed in white Searge, followed them upon a Camel; after him went a Troop of young Men, mounted upon Camels; next went the Attendants of a Lord, and a Troop of Janissaries on foot, with their Ceremonial Caps on their heads; next followed their *Serdar*, or Colonel, with forty *Chiaoux*, two and two on horseback, with their Swords by their sides: twelve *Sangiac-Beys* went after, two and two, on Horses, with their Ceremonial Turbans on their heads, with their Servants: next eight *Chiaoux*, and a *Bey* all alone, and the *Vali* or Provost Marshal, with the *Methtesib*, or Superintendant of the Provisions, on Horses: they had after them a thousand *Azappes* on foot, walking two and two: the Apprentices were at the head of their Troop, having a little Musquet on their shoulders, and a Cutlass at their sides: the young Men without Beard followed them; next the Men of full age; next the old Men, all cloathed with skins of Tygers: after them a thousand Janissaries went on foot, in the same order and at the last the *Emir-hag*, or the *Bey* that commanded this *Caravan*, closed up the rear of the Company, on horseback.

We must not think that all these Persons go with the *Bey* as far as *Mecha*: They accompany him

him a little way out of Town, as far as the *Caravan* hath a Rendezvous; none remain, but such as are bound to go through with him.

A Voyage into the Upper Egypt.

ON the 24th of *February*, being *Friday*, S. *Matthias*'s day, I went from *Cairo* towards the *Upper Egypt*, with an intention to visit the Monastery of the *Holy Martyrs* at *Isne*, and the other Antiquities that are about that City.

Besides *Idris* my Man, I took along with me a *Moor*, called *Hagali*, our neat Neighbour, to accompany me. We went aboard of a Bark that I had hired to carry us to *Momfallot*, for five and twenty *Paras*. The Visiter of the Custom-House caused us to stop till the Evening; so that this night we only went round about the Isle *Roude*, which is at a Musket-shot over against *Old Cairo*.

Saturday the Rain fell betimes, and lasted till Noon; the Showers fell so furiously, that our Bark sunk almost to the bottom: I wish'd then that such as say that no Rain falls in *Egypt* had been there, for they would have seen the contrary. This Rain was succeeded by cold and tempestuous Winds.

The next night there was another Rain fell as great as the former, which continued till three hours after the rising of the Sun. As soon as it had dissipated the Clouds, a good Wind, called *Teijab*, or *North-west*, began to blow, and kept us company in all our Voyage.

Monday, very early, the 27th of the Month, we landed at *Benesuef*, a great Town situated

upon the *West*-side of *Nilus*, and two hours after we went on board, to proceed on in our Voyage, leaving at our right hand, on the *West* of the River, *Feschn*, a great Town, about three or four hours travelling from *Benesuef*, towards the *South*: At the *East* we saw the Village *Sanadi Kedami*, and about Sun-set we went by *Heggiar Selame*, a dangerous Bank of *Nilus*. At this place the Lands of *Egypt*, which are at the *East* of *Nilus*, begin to be manured, for from *Cairo* to this place, they are all cover'd with Sand.

Tuesday morning, the 28th of *February*, we left at the *East* of *Nilus* two Castles ruinated, near one another, and pass'd by the Mountain called *Gebel-garanat*, scituate on the same side, where the Territory of *Egypt* begins again to be unfruitful and sandy.

A little before Noon we saw our selves over against *Seraric*, a Village on the *East* of *Nilus*, but within the Land, seated at the foot of this Mountain. In this place our Bark ran in the Sand, and when the Boat-men were not able to free her, the *Janissaries* that were with us forced all the other Travellers and Christians with Cudgels to leap over into the water to help them.

As soon as it was freed, we proceeded on in our way, and we began to discover the Caves of the Mountain which are at the *East* of *Nilus*, and a little after the Mount of Birds, called in *Arabick Gebel Teir*, which is so equal from the top to the bottom about half a mile, that it looks like a strait Wall, built by hand, rather than a Rock made thus by Nature, which is a very delightful sight to Travellers. The water of *Nilus* washes a great deal of it: On the top of this Mountain

is

is the Monaſtery of the *Coptics*, called *Deir il bacar*, and a little further ſeveral Caves, and the ruines of an Ancient Town.

Tueſday night we were in ſight of *Minie*, but our Veſſel ran a-ground once more in the Banks of Sand, ſo that the Boat-men could not free it before night, and there it ſtopt till next day.

Wedneſday in the morning, whiles our Boat-men were buſie in freeing the Boat, I went to ſee the City of *Minie*, ſcituate on the *Weſt* of *Nilus*, belonging to the *Caſcieflik* of *Behneſe*. I went alſo into the *Moſques* without fear, becauſe I was cloathed in a *Turkiſh* Habit. When our Boat-men had freed the Bark, they drew her up to *Minie*, for we ſail'd upwards; there I went on board to go towards *Melave*.

About an hours ſailing from *Minie*, we began to diſcover on the top of the Mountain, which lies at the *Eaſt*, the Caves. This, in my judgment, is the beginning of the Country of *Thebes*: They are to be ſeen along the Mountain, as far as *Momfallot*; I counted four and thirty in a rank, but the Mouths of the Caves were ſtopped up with Earth that was fallen in.

The ſame day, about three a Clock in the Afternoon, we paſs'd by the Ruines of the Ancient City *Inſine*, leaving it at our left hand, and at night we went to lie before *Melave*.

We ſailed away on *Thurſday* morning, the ſecond of *March*, and we ſaw in our way many Caves in the Mountain, which is at the *Eaſt*. At Noon we left the great Channel of *Nilus*, becauſe there was but little water, and we enter'd into one of its Branches, which makes an Iſland, by meeting again with the great Stream. We paſs'd

before the Mouth of the River of *Joseph*, of which I have spoken sufficiently in the description of *Fium*.

Friday morning, the third day of the month, we landed at *Momfallot*, where I lodged in an House called *Ocalet Emir Otman*, or the dwelling of *Prince Otman*, which is in the Market-place. It is an old dwelling much decayed, and though there is another more beautiful, and more commodious, I would not lodge in it, that I might not suffer the affronts of the *Janissaries* and *Spahins*, who lodg'd there, and who would have insulted over me, had they known me to be a *Franc*.

Momfallot, the abode of the *Cascief* of the Province, is a very great and beautiful Town of *Egypt*, scituate upon the banks of *Nilus*, on the *West*-side, in the middle *Egypt*. There is made much Linen-cloth: A great many Christian *Copties* live here, but they have no Church.

The name of this Town signifies in *Arabick* the *Exile of Lot*, because a certain *Lot* was banish'd thither by his Brother, an ancient King of *Egypt*, as the *Copties* say. Over against, on the other side of *Nilus*, are the signs of an ancient Town, I could never understand the name.

From *Cairo* to *Benesuef* there are two days journeys by Land; and by water, sometimes more, sometimes less, according to the wind; from *Benesuef* to *Minie*, are three days journeys by Land, from *Minie* to *Melave* is a little days journey, from *Melave* to *Momfallot* is a little more than a days journey, chiefly when the Horse is not good; and from *Momfallot* one may go and dine at *Siut*, if one takes the morning.

In

In the Province of *Momfallot* they reckon one and fifty Towns, six and thirty at the *West* side of *Nilus*, and fifteen at the *East*; which agrees not with the Relation of *James Albert* of *Egypt*, who reckons up two hundred and seventeen. In this he is mistaken. Here are one and twenty Churches, or Monasteries; eleven at the *West*-side of *Nilus*, namely *Moharrak*, with that of the *Abyssins*, near by. The Church of the Angel *Gabriel*, at *Buk*: That of S. *Theodore* at *Timsahte*: That of S. *George* at *Ballot*: That of the Arch-Angel *Raphael* at *Tetelie*: That of S. *Philothea* at *Nemire*: That of the Arch-Angels, *Gabriel* and *Raphael*, at *Benekelb*: That of S. *Mercurius* at *Gauli*: That of the holy Virgin at *Meessera*: That of S. *John* of *Heraclea* at *Om il Kossur*.

There are twelve at the *East*-side of *Nilus*, namely, the Church of S. *Theodore*, Martyr, S. *John*'s Son, at *Bossra*: The Monastery of S. *Menna*, sirnamed *Thoumatourgos* at —— The Church of the holy Virgin at —— and another at *Maabde*: The Church of *Mary Pector* at *Gebravi*; another of the same Saint at *Fadda*: That of the blessed Virgin at *Bene mohammed*: That of S. *George* at *Bene morr*: and three that are at *Ibnub il hammam*; namely, the Monastery of the blessed Virgin: the Church of S. *John* the Baptist, and that of *Abusam il ghindi*.

The 7th day of this Month I went, about seven a Clock in the morning, for *Siut*, where I arrived about noon.

These are the Villages in the way; 1. *Mandara*, where several Ruines remain, that bespeak it to have been a great Town: 2. *Hantaca*: 3. *Gauli*, where are to be seen some ancient Ruines,

Ruines, and an old Bridge, to give passage to the River *Nilus*, when it overflows the Country: 4. *Negghe*, where the *Caravan* commonly rests that comes from *Dungala*, when it goes towards *Cairo*: 5. *Benehsein*, and a little further *Comm Benehsein*, where is to be seen the Tomb of one called *Sciech Iscander*: 6. *Mongabat* the new, which is a very good Town, at the *West* of *Nilus*, and at the foot of the Mountain hard by old *Mongabat*, but now ruinated: At last we came to *Sint*, which lies *South-South-East* from *Momsallot*.

When I was arrived at *Sint*, I took two Chambers in the House called *Occalet il hammam*, or *the Bathing-house*; so named, because it is over against a Publick Bathe; and though it be but little, it is pleasant and commodious.

A few days after, I craved acquaintance with the Bishop of the City, called *Amba Joannes*; he is a very honest Man, of a good life. He made me know a certain *Coptie*, named *Muallim Athanasius*, the only Man of all the upper *Egypt* that understood his natural Tongue, that is, the *Copties*; but I could not benefit my self much by him, because he was deaf, and about fourscore years of age: nevertheless I had the satisfaction to behold that Man, with whom the *Copties* Language will be utterly lost.

Sint, called in *Greek Lycopolis*, is one of the most famous Towns of the Upper *Egypt*, scituate at the foot of a barren Mountain that stands on the *West*-side, about half a league from *Nilus*. The Town is great and populous, full of Christian *Copties*, who may be about five hundred *Caraches*, or Masters of Families that pay Tribute. They have there a Bishop, and a poor Church dedicated

ted to the Abbot *Der*, whose Body, with that of his Sister *Erazi*, a reputed Saint, with his Brother also, rests at *Emsciul*, which is a Village belonging to *Ischmunein*. In *Siut* are wrought the best Linen Cloaths of all *Egypt*. It is the chief Town of the Province, and the abode of a *Cascief*.

These are the Churches and Monasteries of Christian *Copties* that are in this Province.

The Church of *Doronke*, dedicated to the three Children of *Babylon* cast into the Furnace. The Monastery of the blessed Virgin, scituate upon a Mountain that is behind this Village. The Church of *Rife*, dedicated to *Mary Colte*. The Monastery of the blessed Virgin, behind this Village, upon the same Mountain. That of *Sauvie*, dedicated to *Athanasius*. The Church of *Doveine*, dedicated to S. *John* the Baptist; but now there is nothing remaining of this Church, but the Altar in the open Air. The Church of *Bagur*, dedicated to S. *Claudius*. That of *Cateia*, dedicated to S. *Philothea*. That of *Sciotbe*, dedicated to S. *Moncure*; but it is now ruinated.

Upon the Mountain that is near *Siut*, on the *West*-side, amongst a great many Caves cut in the Rock, there is one made like a Stable, therefore the People call it by the name of *il Stabl*, or *the Stable*: It is so large that a thousand Horse-men may easily draw up Battel in it. I have not seen it, though I had a great desire; for no body would venture to lead me thither, for fear of the *Cascief's* displeasure, who is afraid that some body should carry away the Treasures that are said to be hid there.

A Voyage to Tahta.

Munday, the 13th of this Month, I went from *Siut* with the Bishop of the Town, leaving my Men till my return, for *Tahta*; which is another City of the Upper *Egypt*, about two little days Journey from *Siut*, towards the *South*.

At our left hand we left the Ruines of the ancient Town, *Sciotb*, named by the *Copties* ⲥⲓⲟⲩⲧ; next *Rife*, a considerable Town at our right hand: next *Muscie*, where the *Copties* had anciently a Church, dedicated to *Mary Pector Sciu*, taking its name from the City of *Sciu*, which was next to *Abnub*, but now ruinated. At three of the Clock in the Afternoon we arrived at *Doveine*, where we continued two days, because the Bishop of *Sciut* was to consecrate there an Altar.

This Village owes its beginning to *Tuh Bekerim*, a Village near adjoining, whereof there appears not now the least sign: This is the cause.

A Gentlewoman of this place, called *Vdeine*, having built a Church out of *Tuh Bekerim*, to the honour of S. *John Baptist*: many of the Inhabitants caused Houses to be built near this Church; so by degrees, the number of People increasing more and more, they left *Tuh Bekerim* empty, and the place where this Church was built became a Village, which they called after the name of the Gentlewoman, *Vdeine*, and now corruptly *Dovcine*.

This Church was afterwards overthrown by the *Doveider*, a Branch of *Nilus* artificially made, which washed the Walls; now there remains nothing but the Altar, upon which the Bishop says Mass after a re-consecration. Over

Over againſt *Doveine*, upon the ſide of the Mountain, *Weſterly*, there are to be ſeen the Relicks of two ancient Towns; one was named *Bablu*, and the other *Billu*; they are near together. I had an intent to ſee them, but the Biſhop of *Siut* diſſwaded me.

Wedneſday, the 15th of this Month, we went from *Doveine* towards *Tahta*, near the Ruines of the ancient Town *Abutig*, called by the *Copties* ἀνθύλια, ſcituate upon the Banks of *Nilus*; there is a *Caſcief* dwells there. 2. We paſſed by *Necheile*, a Village upon the ſide of the ſame River, where were a great many *Copties*. 3. The Ruines of the ancient Town *Sitfe*, called in the *Arabian* Books *Sedafe*. 4. The Ruines of *Amba Biſcioi*. 5. Other Mountains of Ruines, called *Kimam Selamun*, which we left at our right hand. 6. *Temeh*, which was anciently a Town, but now is but a poor Village. The Chriſtian *Copties* that live here, make a certain ſort of black Searge, indifferent fine, which Perſons of Quality, and the Clergy of the *Copties* wear. Out of the Town they have a Church, dedicated to *Amba Fam il Auſſimi*, or to *the Abbot Fam of Auſſim*; but it is pitiful. There is in this Village a *Caſcief*.

When we had well reſted our ſelves at *Temeh*, in the Houſe of a poor Chriſtian, we went on our way, paſſing firſt by a Village called *Coum il arab*, over againſt *Kau il Kubbara*, which is at the *Eaſt*-ſide of *Nilus*, anciently a very beautiful Town, called by the *Copties* τχωβι, where the Biſhop of *Siut* told me is yet to be ſeen the Ruines of a beautiful Church of the ancient *Egyptians*. We went next to *Meſchta*, a pretty good Town, and next

to

to *Sciahrota*; afterwards we went upon Mountains of Ruines of a Town called *Abvaitg*: Next night we lay at *Sciech zein Iddin*, a poor Village, inhabited by *Copties* and *Moors*, very miserable.

Thursday morning, the 16th of the Month, the day observed by the *Copties* in remembrance of the Invention of the holy Cross, we went to *Nezelet isſciehid*, a little Village full of *Copties*, all Dyers. Heretofore in this place was a Church, dedicated to S. *Cyriack*; but it is now down, and there remains nothing but the Altar in the open Air.

This day the Bishop of *Sint* made some young Men Deacons, and when Mass, and the Ordination was ended, we went to *Tahta*, a great Town near to this Village, where we lodged at the House of one *Muallim Petrus*, a *Coptie*, an honest, and rich Man.

A Voyage to the White *Monastery.*

Saturday, the 18th of this Month, I went very early from *Tahta*, towards the famous Monastery of S. *Sennodius*, sirnamed the *White*, about a good days Journey from *Tahta*. The Bishop of *Sint* gave me one of his *Arabians*, named *Havaras*, to guide me.

At the going out of the Town I met with a kind of a *Janissary*, called *Seimen*, who receives no Sallary from the Grand Seignior, but lives by the orders of the *Cascief*s; he was sitting in the Highway, where we were to pass, his Musquet upon his shoulder, a Cutlass at his side, and ready to march.

When

When we drew near him, he came to us, and ſtopt me bluntly, telling me that I muſt alight. I was much ſurpriſed with this affront, and vexed that without cauſe I was to loſe my Beaſt, I ſeem'd to be reſolved not to alight; we continued a pretty while to diſpute together, till I ſaw him lift up his Hatchet, which he wore at his Girdle, to cleave my head in two, and that my *Arabian* look'd idly upon us, as unconcern'd, I was forced to yield him my Aſs; upon which he got immediately, and rode away.

I returned to the Town, on foot, to the Biſhop, who underſtanding my misfortune, cauſed another to be given me. I went on in my way, and at our going out of *Tahta*, we paſs'd by the Ruines of the ancient Town of *Beneviet*; we left at our left hand other ſigns of an ancient Town, called *Ibſono*; from thence we paſs'd to *Sciendavil*, a good Town, and at noon we got as far as *Gezire*, which is a Town where the *Caſcief* of the Province lives; when we had a little reſted our ſelves in a Coffee-houſe, we went on our way towards the Monaſtery, leaving the way of *Sohaitg*, which we had kept till then; we turned to the right hand, towards the Mountain which is on the *Weſt* of the Town, we went by *Itfu*, an ancient Town, called by the *Coptes* ⊖ϐω; about noon we got to the Monaſtery, where we lodg'd at night.

The Monaſtery of S. *Sennodius*, the *Archimandrite*, ſirnamed the *White*, is built near the Ruines of the ancient Town *Adribe*. There are the Remains of one of the moſt Magnificent Structures that hath been in *Egypt*. It is fourſquare; its Walls are builded with hewn Stones, very white;

white; every Stone is four foot long, and a foot and three inches high. It is seven and thirty Perches and two foot long, which make two hundred and twenty four foot, and eighteen Perches and three foot broad, which make one hundred and eleven foot. There be six great Gates of a red Stone, which now are walled up, one only excepted, which now hath an open place as high as a Man. The chief Gate that is walled up is now called *Bab il bagl*, or *the Mules Gate*, in remembrance of what happen'd to a Daughter of an Heathen King, who offered to go into the Church in contempt, riding upon a Mule, and was swallowed up alive in a Pit that opened, to punish her insolency; which Miracle happen'd by the Prayers of S. *Sennodius*, who begg'd this punishment from God. This Gate is ten foot high, and six broad; every one of the Supporters is made up with four great Marble Stones, as well as the Lintil, upon which is graven three Crosses, one great in the middle, and two little ones on the sides.

Round about the Building are two ranks of Windows, the lowest are in the middle, and the others almost touch the top. The two longest sides of the Building have each seven and twenty Windows in each Rank, and the shorter sides each have nine in each rank, but all these Windows are walled up.

The inside of this Monastery is demollished, the *Heikel* excepted, where Mass is said, and the middle. The body of the Church, called by the *Copties Giamelun*, was heretofore supported with two ranks of Pillars, each having fourteen; which are yet standing, but in the open Air; for the Vault is fallen down. All

All the Pillars are not of the same Stone, nor Workmanship, nor bigness, nor height; for some are reasonably big, others are slenderer. And to such as are small, they have clapt some Plaister, to make them as big as the others.

At the going in of the Chancel are to be seen two very beautiful Pillars of Marble, at the entry of the *Heikel*. Upon that which stands at the left hand is graven an Epitaph in *Greek*, of one named *Heliodorus*. These Pillars are yet entire, and their Workmanship is very beautiful.

Almost every where in the Walls of the Monastery, in the Pavement that is before the Chancel, and in the great and beautiful pair of Stairs that lead up to the Sleeping-place of the Monks, are certain great Stones full of Cyphers and Hieroglyphick Figures placed not right; by which we may understand, that those that have put them there had no knowledge of this mysterious Tongue. In the Walls within are six holes in each side, vaulted above, and curiously adorned with carved Leaves, so handsomly wrought that I could not sufficiently admire the Workmanship. Round about the Monastery there is much black Marble.

In one of the Apartments of the Monastery, towards the *West*, at the left hand as one goes in, there is a large and deep Well. The Monks told me that the Water was forty Cubits deep, and that it had been sanctified, or blest'd, by our Saviour. It is very sweet and wholesome, and rises and falls with *Nilus*, though it hath no communication with this Riyer.

The next day in the morning, being *Sunday*, and the ninth day of the Month, after Mass, I went,

with my *Arabian*, towards the *Red* Monastery, about an hours travelling from the *White*, at the foot of the same Mountain, towards *Tahta*.

The colour of the Bricks with which this Monastery is built, hath given it the name of *Red*. It is built in the same manner as the *White*, but a great deal less. At the *South*-side it hath yet a Building standing, that was erected, as the Monks say, by S. *Helene*, when she went to *Isne* to visit the bodies of the holy Martyrs. It was intended to incloſe the Well of the Monastery within the Walls, and to hinder the *Arabians*, when they made in roads from their Mountains, from troubling the Monks, or taking away from them the Water.

There remains nothing of this Church, but the Chancel, and the *Heikel*, or place where Mass is read. The Pillars that kept up the body of the Church are yet standing, all of an equal length and bigness. In this particular they excell those of the *White* Monastery, as well as in the beauty of the Workmanship, especially their Capitals.

The Builders of this Monastery was *Amba Biscoi*, who having a long time liv'd as a Robber, as the Story of his Life saith, at last he repented and ended his days very well. Some told me, that the Club with which he us'd to knock down Passengers is hung up in the Chancel of this Church. I saw it not, because I was told of it after I was gone out of the Monastery.

There is a Pillar also at each side of the Door of the *Heikel*, of an excellent Workmanship, especially their Capitals, which are the most beautiful that I ever beheld.

But this Monastery, as well as the *White*, is altogether ruinated within. When

When I had seen all that was worthy of notice, I return'd to *Tahta*, where I arriv'd, about noon, the 21th of the month, and the next day we went to *Siut*.

A few days after, I went with the Bishop of *Siut* to the Monastery of S. *Athanasius*, which is about three hours travelling from thence. I fancied to see there some rare Reliques of Antiquity, but I was deceiv'd; for I saw that it was one of the most woful Monasteries in *Egypt*, so that I shall not mention it any more.

In our way to this Monastery, we saw that of the Virgin at *Dorohque*, scituate upon the Mountain that stands at the right hand.

This Monastery, with its Church, are cut in the Rock; which is the only thing there to be noted. All the rest was so far from satisfying my Curiosity, that I beheld nothing but Ruines and misery.

But that I might not lose, altogether, my labour, in climbing up to the Mountain, I went to see the Caves that were near. My Guide led me into one as high as a Man on horseback, so extraordinary large, that without hyperbole a thousand Horse might there draw up in Battel array, which caused me to wonder not a little.

As soon as we were out of this large Cave, my Guide led me into another hard by, larger than the former: when I was within about two hundred paces, he told me to hearken to a certain place of the Wall, at the left hand as one goes in. Use no doubt had made him take notice of this place; for I saw no sign outward to cause one to mind it. I drew near to listen, and I heard behind the Wall, the noise as of a Wind-mill, so distinct that I marvelled greatly, only the noise

seem'd to come from far. I wonder'd the more, when he told me that behind this Rock there was no empty place, nor passage, for the Air to make this noise, which has continued during the memory of Man. All Persons of whom I inquir'd for the cause of this Wonder, told me nothing else, but that it was a *Talisman*, and that there was some hidden Treasure.

A little further, towards the *South*, upon the same Mountain, are to be seen the Ruines of an ancient Monastery, dedicated to S. *Severus*, Patriarch of *Antioch*, whom the *Copties* reverence as a Saint, because he maintain'd the Doctrine of *Dioscorus* their Patriarch, whose opinions they follow. The Bishop of *Siut* told me, that heretofore three hundred and threescore Monks inhabited in this Monastery, who employed themselves in seeking for the Philosopher Stone, and in the works of Chymistry; an excellent Employment for such as have left the World, and forsaken their Riches.

My return from Siut *to* Momfallot.

THE 26th of *March* I return'd to *Momfallot*, with an intent to take Boat for *Girge*, and continue my Travels farther. I enter'd into the Town about noon; as soon as I was in my former Lodging, a Man of my acquaintance gave me notice that the Christians of that place, those very Persons to whom I had been recommended by their Patriarch, had accused me to the *Cascief*, and told him that I was a rich *Franc*, who made it my business to run up and down the Land, to discover where

where the Treasures were hid, to inform the King of *France*, who intended to come and Conquer *Egypt*. This Friend said also that the *Cascief* had commanded to take me, where ever I should be found.

This wicked news made me think upon a retreat, and at that time there was no conveniency to go by Water to *Girge*, and because the *Cascief* might have sooner taken me on that side, his Jurisdiction reaching a great way; I went back to *Melave*, because his Dominion was but narrow thitherward. I took that way to return to *Cairo*, the place of my ordinary abode, whither I went by Land; for I had been by Water before.

At our going out of *Momfallot* we went by *Om il Cossur*, a Village, where great Mountains of Ruines are to he seen. We left next at our left hand, the signs of the ancient Town *Cossie*, which is called by the *Greek* Authors *Apollonopolis*. We went by *Sennabo* next, which is a very good and populous Town. We saw *Biblan*, *Banub*, and after Sun-set we came to *Tarut Isscerif*, a great Village, where we were entertained *gratis* by an *Arabian* Lord, who keeps an House of Hospitality, called in that Tongue *Beit diafe*, to lodge Strangers, that will stay there a night, with their Beasts. He entertains them at his own charge.

The next day, the 28th of the Month, after that I had returned thanks to my Benefactor, I went streight to *Melave*. At our going out of *Tarut Isscerif*, I went through the Channel of *Joseph*'s River on foot, for there it begins. I went next to *Tanuf*, a Village, where some Ruines are yet to be seen; and about noon we were at *Melave*, where I lodged at the *Occale*, or Inn, that is near the

Market-place, at the *West*-side of the Town, near the great *Mosque*; and because the upper Chambers were all taken up by *Turks*, I was obliged to lodge in a very low Room, where I met with many inconveniences, because it was near the Door, at the passage of all comers and goers.

Wednesday, the 29th of the Month, the *Turks* begin the Feast called *Eid il dehie*, or *the Easter of the Victims*; for they use to kill Sheep during this Festival, and give the Flesh to the Poor for Gods sake. This Festival continues three days, during which time the *Copties* buy no Victuals from the *Mahometans*, nor Bread, Wine, Flesh, Coffee, nor Water. By this they discover their abhorrency of that Religion; for thereby they shun all occasions of communicating with them.

At *Melave* I got acquaintance with an Arch-Priest of that place, called *Nassr alla*. He was the honestest, civilest, and ablest Man that I ever knew of that Nation. There are about seven hundred *Caraches*, or Heads, that pay Tribute. They have there a Church, dedicaced to S. *Michael*, which is but little, poor, and obscure.

The River *Nilus* swallowed up heretofore the ancient *Melave*, and now the River runs in the place where that Town stood. The Town now is built in another place, where was anciently a Wood that was a retreat for Robbers.

A Voyage into the Lower Thebes.

I Was loth to return to *Cairo* without seeing the Country of the Lower *Thebes*, or at least a part of it, seeing that I was so near it; I resolved therefore to follow the advice of my Friend, the

the Arch-Priest, and to go to the Monastery of *Abuhennis il Kessir*, or of S. *John* the little, whereof he was Governour, scituate near the ancient Town *Insine*, on the *East*-side of *Nilus*, about an hours travelling from *Melave*, to see the Rarities thereabouts.

Saturday, the first of *April*, I went from *Melave* to this Monastery; and the next day, being our *Easter-Sunday*, I got a Guide to lead me upon the Mountain, which is behind, on the *East*-side, to see the Caves of the ancient Hermites that are round about, and near to the Town, which have given to it the name of *Thebes*, as we shall see in the following discourse.

I went into many of these Caves that were all very large. I saw nothing worthy of notice, but in some certain Crosses graven in the Rock; and upon the Walls of one I saw two Angels, holding up with their hands a Cros in the Air.

The only thing that pleas'd me among these Caves, was a Monastery, with a Church, all cut in a firm Rock. The Vault of the Church was smooth, and the Paving very even. The Walls were painted in an antick fashion, with the Histories of the New Testament, with Images of Hermites, and Saints, whose names were written underneath in *Coptick* Letters. At the end of the Church, *Southward*, I saw a Cros cut in the Rock, with a *Greek* Inscription, in ancient Characters. And upon the Walls of another Cave, at a little distance from this Church, and higher, about the top of the Mountain, I found also another graven upon the Wall; and near this, two others, which are all Epitaphs of Abbots there interr'd. I could not cause them to be put here,

because the Printer would not be at the charge of the Characters.

April the third, being *Monday* in *Easter* Week, I went to the ancient Town of *Insine*, called in the *Copties* Dictionaries *Antinoe*, and *Thebes*.

I went to see first the Tomb of *Mahomet Bey*, a *Bey* of *Girge*, about fourteen years ago. When he took arms against *Pacha Gaze*, he was defeated at *Melave*, and his men forsook him; he was taken and strangled. His Tomb is out of the City in the common burying place, and though there is nothing there extraordinary, I was desirous to see it, because he hath been, and is yet in great reputation amongst the Inhabitants for his Justice and good Government, which hath caused him to be lamented by all the *Upper Egypt*.

When I had seen this Tomb, I walked into the Town, and the first thing that I took notice of, as a great Antiquity, was the Pillar of *Marcus Aurelius*. Its bottom is above five foot, the four uppermost are all even, and the fifth below is adorned with carved leaves. In the Basis is a *Greek* Inscription containing thirteen lines.

I saw near this Pillar the pieces of three others, very much resembling this, but broken down; there was nothing of them standing but the Basis of one.

From the Pillar I went to see the *Arch of Triumph*, which is almost all standing. I took a delight to climb up to it by a little pair of Stairs winding up in the Wall of the Arch, containing fifty steps, or thereabouts. I rested my self at the greatest Window which is upon the chief Vault, where I had the satisfaction to discover all its ruines, and the scituation of this Town, heretofore so famous. This

This Arch is alone, and altogether ſeparated from the other Ruines, and about four paces from the River *Nilus*; but for want of an Inſcription, none knows for whom, and by whom it hath been rais'd. It is not inrich'd with carved Works, as thoſe of *Orange* and *Rome*; nevertheleſs it is one of the moſt beautiful that I have ever ſeen.

One of its fronts hath eight and forty foot in breadth, and one of its ſides four and twenty. The great Vault in the middle, which is between two little ones, is about 16 foot broad, and each of the two little ones ſeven foot. The thickneſs of the Wall which is between the great and the little Vaults, which is but one ſtone, is of ſix foot and two inches: The thickneſs which is between the little Vault, and the outward Angle of the Arch, is of five foot: The front that looks towards *Nilus*, is on the *South-Eaſt* ſide.

There is yet fourteen Pillars of Marble on the left hand of this Arch, in a ſtreight line towards the River; ſome of them have their Capitals, others have loſt them; ſome are joyned to the Huts of ſome *Arabians* that dwell there. On the ſame ſide, towards the Monaſtery of *Abuhennis*, are to be ſeen three beautiful Pillars of *Porphyry* ſtanding; ſome of them have their tops; a fourth lies along the ground near by.

In the Moſque of this Town is a *Sciech*, or *Saint*, whom the *Arabians* call *Sciech Abade*, for whom they have a great Veneration, for they believe him to have been a *Mahometan*; but they are much deceived, he was a Chriſtian, a Biſhop of *Iſne*, he ſuffered Martyrdom at *Iſne*. They have called him *Sciech Abade*, by an error which the Sir-name of this Biſhop hath cauſed. He was called

led *Ammonius il Abed*, or *the devout Ammonius*. The *Arabians*, through a mistake of the word *Abed*, making it a proper name, whereas it is but an appellative, have called him *Seiech Abade*. His Reliques are kept in the *Heikel* of this Church, which now is a Mosque.

I went afterwards to take a view of a magnificent Palace, called by the *Arabians Abulkerun*, or the *horned Building*, because, as I think, the Pillars that are before this Palace have Capitals, whereof the Angles are so great, that they appear as so many Horns to the beholders, which the word *Kern* signifies. But when I had viewed so many old Reliques, I was so weary, that I returned to the Monastery; and the rather, because of the violent heat, with an intent to return another day, and examine all things more exactly.

Tuesday the fourth of *April*, I went with my ordinary Guide to see the *Vadigamus*, and the Caves that are there. *Vadigamus* is a narrow Valley, between two Mountains, which are as high as one another, and flat on the top. This Valley is like a Bugle, from whence I believe this Valley hath borrowed the name; for the word *Vadigamus* signifies the Valley of the Bugle. At the beginning it hath a large entrance, which answers to a great sandy Plain, which is at one side of the Monastery of *Abuhennis*. It stretches it self *Southwards*, about half an hours travelling over: Afterwards it riseth by degrees to the top of the Mountains, where it unites and joyns them, and represents the bottom of a Sack.

On both sides of these two Mountains that face one another, are two Ranks of Caves, each Rank containing fifty Caves, or thereabouts, which

which make one hundred Caves upon each Mountain. I enter'd into ſome of them that were ſo high, that three long Pikes tyed to one another would not have reach'd to the top: They are very large, but without order within, and uneven, and not perfectly ſquare.

I have wondered at the capricious deſigns of the Ancient *Egyptians*, to make ſuch wide Caves ſo high, and ſo numerous, yielding ſo little conveniency to the Inhabitants, for they are made upon the ſteep Mountains of Sand, far from Towns and Water, digg'd in the dark and main Rocks. If I had not perus'd the Hiſtory of *Said ibn Patrik*, who ſaith, that the *Pharaoh's*, Kings of *Egypt*, imployed the *Iſraelites* in digging in theſe Mountains, I ſhould be of the opinion of the Country people, who believe that all theſe Caves have been made by Devils, who have been thereunto forced by Conjurers, this Art having been always much practis'd in *Egypt*; for one would think that it is not poſſible for men to make them: and I dare ſay, that when a Traveller hath ſeen all the Curioſities of *Egypt*, if he hath not ſeen theſe Mountains and Caves of the Province of *Thebes*, he hath ſeen nothing.

Wedneſday the fifth of the Month, I went again to *Inſine*, to look upon its Ruines with more exactneſs, and chiefly upon the Pillars that ſtand before the *Abulkerum*, on the *North-weſt* ſide.

There are in all four before the front of this Palace, which heretofore was very magnificent, but now there remains but little, incompaſſed about with the Ruines. Two of theſe Pillars are on the one ſide of the door, and two on the other; three are yet ſtanding, only a third part of the

the fourth appears: they are made of a certain white sandy stone, which is taken out of the Mountains near this Town: they are hollow on the sides, from the bottom to the middle, but the rest upwards is smooth: the bottom or bulk is nigh thirteen foot about; their Capitals are of two pieces, seven foot in Diameter; every bottom is of five pieces, and every piece is seven foot long.

There was behind this Palace, on the *South-East* side, four other Pillars of the same bigness, form, and substance; but they are overthrown. I could scarce discern where their Basis stood: the Pillar of *Marcus Aurelius* stands at the *North-West* side of this old Palace.

The same day I went again to see the Pillar of *Marcus Aurelius*; its Basis is thirteen foot high, made up with eight ranks of stones; the first and lowest is half in the ground, and half out; the second is two foot high; the third a foot and eight inches; the fourth, fifth, and sixth, upon which is the Inscription, each two foot and two inches; the seventh bends out; the eighth is the immediate Basis upon which the Pillar stands: This Basis is five foot long, and two foot and ten inches high; it is square in the bottom, in the middle Octogone, or of eight Angles, and in the top Oval: upon this stone is the bottom of the Pillar, which is made up of five pieces; the lowermost is beautified with Oaken leaves carved in the stone; I have never seen the like elsewhere, it is three foot and a half high; the four other pieces are of seven foot each, and three inches long; the Diameter of the Pillar is of three foot and seven inches; the Capital is of one

one ſtone, three foot and an inch high; the Circumference is of ſeven foot; upon the Capital ſtands an unpoliſh'd ſtone, four foot and two inches long, and three foot high.

I perceived that in this Town heretofore there hath been two Streets more remarkable than the others; one begun at the *Abulkerun*, and ended at the four Pillars of *Marcus Aurelius*, ſtretching from *Eaſt* to *North*. This Street was adorned with two ranks of Pillars, one rank in each ſide: the ſecond begins at the Arch of Triumph, which is at one end of the Town, at the *South-Eaſt*, drawing to the *North-Eaſt*. Theſe Streets are very long, large, ſtreight, and full of ruines of ſtately Palaces.

About three a Clock in the Afternoon, I went the third time to ſee the Monaſtery digg'd in the Rock, mentioned before. I have always taken a great delight to view it, becauſe the ſight of it moved my Devotion: It ſtands about half an hours travelling a-foot from the Monaſtery of *Abuhennis*, where I was, and *Eaſt* from this Monaſtery.

In *Inſine*, as well as in the Caves of the Mountains round about, are to be ſeen in the ground great Pots, in which the ancient Inhabitants of this Province kept their Wines: They have an Ear at each ſide, and are ſharp at the bottom, that they might be fixed in the ground: my Guide found many, which he brought to me; but the Wine was dried within, and as black as Pitch: I have ſent two of them to *Paris*.

The ſeventh of *April*, the *Good-Friday* of the *Copties*, I went with my Guide to ſee the Caves that are near the Monaſtery of *Amba Eiſcioi*, about

bout a mile from the Convent, towards the *South*.

The first remarkable thing that I saw, was the Hieroglyphick Cave, which the Country people commonly call the Church. I conceive this mistake proceeds from the Crosses which are painted every where within.

To go into this Cave, one must pass through another before it. This was heretofore very beautiful and great, but now it is much decayed. The top is fallen down; there remains nothing but the two side-walls, full of Hieroglyphick Figures graven in the Rock; some are great, others are little, others are of a moderate size, but all very clean in good order.

From thence is a passage into the Hieroglyphick Cave, which I believe was a Temple of the Heathens: It is square, very smooth within, cut in the Rock, four Perches long, three Perches and one foot broad, and two Perches high: The door that leads into it is four foot and a half large. In this Cave, over against the door, is a hole in the Wall, of a Perch and a foot deep, and four foot broad, and a Perch and one foot and eight inches high. This Cave is full of Images in the Walls, and above, which represent their Sciences by Emblemes, and Hieroglyphick Figures, with very little Characters in their Language round about. The colours of them are so beautiful and lively, that I could not but wonder how they could continue so fresh, during so many Ages.

Besides this great number of Characters there painted, are to be seen some lines of the same little Characters very clean carved in the Wall, some

some reaching from one end to the other, others from the top to the bottom. These Characters, and Figures, are so numerous, that they are not to be drawn by any in less than a Months time.

Under these two Caves there is a rank of others in the Rock, very even within, but they are without Figures, and less, and not so high as the former; for they are but six foot high. In the bottom of every Cave is a Well, square, and deep in the Rock, into which one may go down by the means of holes, or steps, made on purpose in both sides of every Well. And in the bottom of every Well is an Alley in the Rock, but because these Alleys are durty and obscure, none of our Company would venture to go down. In the Walls of some of these Caves are square holes, six foot deep, and two foot broad, about the bigness of a Coffin; which makes me believe that the *Egyptians* did put here their dead in these Caves.

A little farther, towards the *South*, is another large Cave. I saw on the left hand an Hieroglyphick Picture in the Wall, with thirteen lines underneath, of Characters cut in the Picture.

From this Cave, which is at the end of the Mountain, towards the *South*, we went back to the Monastery of *Abubennis*; and in our way we saw all the Caves that are in order upon this Mountain, as far as the place where the *Vadigamus* begins. We saw no rarity, only some painted Crosses, in red, roughly drawn; from whence we gathered, that heretofore they have served as Churches.

By the differing Workmanship of these Caves, one may easily distinguish such as have been made by the ancient *Egyptians*, by the Christians, and Anchorites that caused this Province to flourish; for

for the former are very regular, cut within, with much care, and smooth; but the others are rough, and irregular.

And because the Country People think that there is no Cave without a rich Treasure, the *Arabians* have digg'd every where, and spoil'd also the Hieroglyphick Cave, which is named the Church. They have so much undermin'd the Walls that some of the top is fallen down, and the Rain hath spoiled some of the Emblems, and Characters that adorned the Wall. And, as if Time had not blotted out enough, they have put out the Eyes of the Images, and Figures, in a brutish manner, natural to them. I was highly displeas'd to see this; for were it not for this brutality, this beautiful Cave would have kept it self entire till now.

When we had staid nine days in the Monastery of *Abuhennis*, I return'd to *Melave*, the 8th of *April*; from whence I went, the 15th of the same Month, to *Minie*, altering my first design to go by Land; for I saw that it would be too painful, and too dangerous.

Minie, in the *Arabian* Books called *Miniet ibn chassit*, is an ancient, great, and beautiful Town, on the *West*-side of *Nilus*. Its Antiquity appears by its old Buildings, by its strait Streets, so narrow that two Men can scarce go a-breast. In this Town the *Bardaques*, or Water-pots, are made, which are highly esteem'd at *Cairo*, for their fashion, and property, to cool Water. They are made with a kind of Clay, taken about a days Journey from thence, on the *East*-side of *Nilus*, in a place called *Sciech fadl*, from the name of a religious *Mahometan* there Interr'd.

The

The 19th of this Month, I went aboard a Vessel, bound for *Beneſuef*; a good Wind carried us a great way in a little ſpace of time. At nine a Clock we were over againſt *Gebel Teir*, or *the Mountain of Birds*; ſo called, becauſe at a ſet day of the year, all the Birds round about meet in a place, where a *Taliſman* draws them together from all ſides, and cauſeth them to ſtay there one day; when they have continued there till night, they all fly away, one excepted, which remains there, the Bill fixed in the Rock, till the ſame day the next year; at which time it falls down, and another takes its place.

When we paſs'd over againſt this Mountain, I ſaw on the top a Stone, which is called the Camel, becauſe, at a diſtance, it is like a Camel. A little further in our way, we diſcover'd *Taka*, or the Window, or a great hole which Nature hath made in the Rock, like a Window; which ſerves as a paſſage for the Birds when they go to their Rendezvous whither the *Taliſman* draws them, as the People of the Country ſay, and their Hiſtorians affirm.

When the *Moors* are come to this Window, they uſe to ſay the Chapter of the *Fatha*, or firſt Chapter of the *Alcoran*, for the poor People, who live, as they ſay, in this part of the Mountain, as Beaſts, feeding upon nothing but raw Herbs. After Dinner we went by *Bene Mohammed il Kiſur*, a Village ſcituate on the *Weſt*-ſide of *Nilus*. Over againſt it is an old Monaſtery, ruinated; and a little further appear a great many Caves, upon the Mountain near by. After we had paſs'd by an old Caſtle deſtroyed, we went to lye at *Benemzar*, a great Village, ſcituate on the *Weſt*-ſide

of *Nilus*, this River having wash'd away almost half the Buildings.

We went from thence, *Thursday* morning, the 20th of *April*, with a *South-East* Wind, fit to carry us to *Benesuef*. It was yet in the morning when we sailed before *Heggiar Selame*, which is a Bank in the River *Nilus*. Over against it are the Ruines of an ancient Town, and the Tomb of a *Sciech*, or Saint. About noon we were near the Ruines of another ancient Town, called *Medinet Giabel*, which stands at the *East* of *Nilus*; there are to be seen yet several Remains of Houses, made up with Bricks dried in the Sun. Over against it is *Feggen*, a Village often mention'd in a Book called *Sinaxar*. After Dinner a strong Wind arose, and forced us to stop at *Bebe*, a great Village which is near *Benesuef*, where we found incamped a Troop of *Arabians*, called *Ateijat*, with whom I pass'd the rest of the day in discourse.

Friday, the 21th of the Month, we arriv'd at *Benesuef*, where we continued till the next day; and on the 24th of the Month I returned to *Cairo*, without seeing *Isne*, as I had an intent.

But that the Reader may know what rarities are to be seen in this Town, and round about, I have here added that which hath been taken notice of by Father *Portais*, a *Capuchin*, in the year 1668. according to the account given me by the Reverend Father *Francis*, his Brother, and Companion in his Travels. M. *Thevenot* hath already inserted it in his Collection of Travels, printed at *Paris*, in Folio; but not so large, nor with the Particulars here added.

Of all the Towns of the Upper *Egypt*, when

the *Coptics* have Churches, that of *Isne* is the furtheſt from *Cairo*. It is built at the *Weſt*-ſide of *Nilus*, upon a Hill that ſtretches along the River. It may be judged to be an ancient Town, by a Temple of Pagans yet ſtanding. The *Coptics* have there two Churches, but very poor; one is dedicated to the bleſſed Virgin, and the other to S. *Pelagius*. The Chriſtian *Coptics* here may make twenty *Caraches* in number; they are all Weavers, and ruled by two Arch-Prieſts, the one named *Matthew*, and the other *Soliman*.

Half a mile from *Isne* is to be ſeen a Convent, which the *Coptics* ſay hath been built by S. *Helena*, dedicated to the holy Martyrs of this Town, whom the Governour of *Diocleſian* Maſſacred in ſuch numbers, that their dead Corpſes covered fourſcore *Fiddans*, or Acres of Ground. Round about this Burying-place are to be ſeen Tombs curiouſly wrought, which they ſay were erected by this holy Empreſs.

Three leagues from *Isne* is another Convent, dedicated to S. *Matthew*, where are four or five Tombs, like thoſe that we come from mentioning. Upon an Altar Stone of a little Chappel, dedicated to St. *Michael* the Arch-Angel, we found ſome Characters which were not Hyeroglyphick, in a Language that we underſtood not.

About eleven leagues on this ſide of *Isne*, at the *Eaſt* of *Nilus*, is to be ſeen *Tuot*, a great Town, where is a Temple of the ancient *Egyptians*.

Twelve leagues from *Tuot*, at the *Weſt* of *Nilus*, is *Arment*, heretofore a great Town, but now forſaken and ruinated. They call it in *Arabick Beled Muſe*, or *the Country of Moſes*, becauſe the *Egyptians* believe that *Moſes* was born here.

Here is under ground an ancient Temple.

Two leagues on this side of *Tuot*, are two Villages very famous; namely, *Luxor*, and *Luxor il Kadim*, or *the old Luxor*; they are about half a league from one another.

At *Luxor* is to be seen the Remains of an ancient, and beautiful Temple of the *Egyptians*, in which are threescore and eighteen Pillars of a prodigious bigness, chiefly fourteen, placed in rank, two and two; so big that six Men can scarce embrace them, but they are but six Perches high.

The bottom of this Temple is yet entire; here are several Chambers, and separations, whereof the Walls are full, from the top to the bottom, of Figures roughly drawn, and Hieroglyphick Letters carved over. Before the Door stands two Needles, square, and very high and entire; so fresh that one would think that the Workman hath newly finish'd them. They are on every side eight foot broad.

Near their Basis are two Statues of Women, of black Marble; and though they be half under ground, to the Girdle, they stand out as high as three Men.

Their bigness is answerable to their height; for there is twelve foot from one shoulder to another. They have a strange kind of covering upon their heads, with a Globe on the top. Their Faces are disfigur'd, the rest is whole.

The description of the Frontispiece of this Temple, is with the other Pictures.

At the old *Luxor* is a very ancient Palace. Its Ruines shew that it hath been very glorious. They say, that here dwelt one of the ancient Kings of *Egypt*. In the Walks of this Palace are to be seen many

many *Sphinxes*, in ranks, on both ſides of the Alleys, two foot from one another, looking upon the Alley. They have every one, one and twenty foot in length. This Palace hath four Walks, that anſwer to Four Gates. In the firſt are one hundred and twenty *Sphinxes*, threeſcore in each ſide; and in the ſecond are one hundred and two, one and fifty in a ſide. Every Walk is about the length of a place to play at *Mall*. the Gates of the Palace are extraordinary high, made with the moſt beautiful Stones in the World; one of the ſides of the Gate is ſix and twenty foot high. (I find in another Copy of this Relation, that it hath thirty ſix foot.) The Palace is ſo defaced, that there is no order, nor beauty, that appears; nevertheleſs there are ſo many curious things in it, that no Man in a Month can take a full view of them; for there is above a Million of Figures, roughly drawn; ſome are covered over, others appear with an open face. Here are alſo a great many Pillars; I counted, ſaith the Father, in a Parlour threeſcore, which are all ſo great, that five Men can ſcarce embrace one of them about.

In the Court of the Palace is a Baſon garniſhed about with beautiful Stones, and full of a bitter VVater, which, as the People ſay, whitens Linen very well. I tried it, ſaith the Father, by dipping into it my Handkerchief, which kept above four days the ſmell of Soap. At one Front of the Palace are two Statues of a Giant, of one Stone, as white as Alabaſter. They have Swords by their ſides. In the middle of the Palace is another, as high as three Men, not well polliſh'd, but well proportioned.

A league on this ſide there is an ancient Town,

called *Habu*, where are to be seen many rarities, chiefly *Mommies*. At a distance one may there discover two Statues; one of a Man, the other of a VVoman. The Country People call that *Sciama*, and this *Tama*. They seem to be at least as big as the *Abulhon*, or the *Sphinx* over against *Cairo*. Near this place is a Village, where is to be seen two Statues from the River *Nilus*, so new that one would think the Workman had just perfected them.

Thirteen leagues on this side of the old *Luxor*, is a Town named *Neggade*, where is a Bishop with about seventy Families of Christian *Copties*. Here is yet three Monasteries, one is called *Deir il Salib*, or *the Monastery of the holy Cross*; the second *Deir il Megma*; the third *Deir Mary Pottor*; but these two last are not inhabited.

Two miles from *Neggade*, on the *East*-side of *Nilus*, is the ancient Town of *Kus*; but here are but threescore Christian *Copties*, who have here a Church, dedicated to S. *Stephen*.

Six leagues from *Neggade*, on this side, is *Kenne*, a Village scituate on the *Eastern* Bank of *Nilus*. It is a Mart-Town, and the Rendezvous of the *Caravans* that go from *Cairo* to *Cosseir*, heretofore named *Berenice*, four days Journies from this Village, and a Haven of the *Red-Sea*. The Christians that live at *Kenne* are very poor, and without any Church.

Two leagues on this side of *Kenne* is the ancient Town of *Tentiris*, now called *Dendera*, where is a wonderful Temple of the ancient *Egyptians*, of a prodigious bigness and height. It is to be seen at two leagues distance.

Macrizi saith, that it hath as many Windows as

as there are days in the year: They are so plac'd, that every one answers to a degree of the *Zodiack*; so that the Sun rising in a differing degree every day of the *Zodiack*, it sends in its Beams into a distinct Window from the day before: And when at the end of the year it hath finish'd and run through every degree of the *Zodiack*, it hath also from the *East* cast in its Beams into every Window of this Temple: For this cause it is look'd upon as a Wonder in *Egypt*.

Ten Leagues on this side of *Dendera*, at the *West* of *Nilus*, is *Cassr*, a Village where is an old Convent, dedicated to *Aviba Balamon*: Over against this Village is the ancient Town *Hu*, where is yet a Convent dedicated to S. *Menna*, but there was then no Priest.

Two Leagues on this side of *Hu*, on the same Bank is *Bahgiura*, at a little distance from the River: Its Port is called *Sahel*; there is two Convents, one dedicated to S. *Bidabe*, the other to S. *George*. At two Leagues on this side of *Bahgiura*, on the same Bank, is the Village *Beliene*, where is a very beautiful Church under ground, dedicated to the Blessed Virgin. *Girge*, the chief Town of the *Upper Egypt*, stands six Leagues from *Beliene* on this side.

Here ends the Relation of Father *Portais*. I could wish that this good man had given us a more exact account, and more at large of the Rarities that he saw in these places, for this Relation is superficial.

The 14th of *June*, I went at *Cairo* to see the *Inchanted watering place*, called in *Arabick*, *Houd il merasset*, which is under the Mosque of the Pa-

lace, called *Kalet il Kebsch*, no Traveller hath ever spoken of it.

It is a black Marble-stone, made like a Watering place, seven foot long, arising out of the ground about a foot and a half: The sides, within and without, are adorned with little Hieroglyphick Letters, as well as the Brims. The people of *Cairo* say, that in the time of the ancient *Egyptians*, the sick people did recover their health by drinking Water out of it; and that by the virtue of a *Kassem*, or Charm, which the Priests of *Egypt* had given to it.

The 20th of this Month I went to see the wonderful Well which is in the Castle, commonly named *Joseph's Well*. Its top is square, very large, cut in the Rock; it is about one hundred and twenty Perches deep, the Perch containing six foot. The water is drawn out with two Wheels, the one plac'd at the Mouth of the Well, and the other about three score and fifteen Perches underneath. There are two Oxen at each Wheel to turn them; the lowest, which is fifty Perches above the water, serves to draw the water into a Bason there on purpose, and from thence the upper Wheel draws the water to the top. The Beasts that work there go up and down very commodiously by a great large Path, which receives the light through Windows cut on that side which looks to the water.

The *Arabian* Authors call it *Bir haleizun*, or the *Snails Well*, because there is a Path-way that winds round about. The people commonly say, that it was digg'd by Spirits; I am almost inclineable to believe it, for I cannot conceive how men can compass so wonderful a work. The

The Waters, as the Guardian told me, come out of the firm Rock, and yet increase and decrease as the River *Nilus*: But I have heard others say, that they come out of the great *Aquiduct* which is in old *Cairo*. Because I could not understand the truth of it, I wish that some other Traveller would inform himself better.

They that think that *Joseph*, *Jacob*'s Son, caused it to be digged, are deceived, for the Castle of *Cairo* was built many Ages after *Joseph*'s death; and it is the common opinion of all the *Arabian* Authors, that *Joseph* dwelt at *Memphis*, which was on the other side of the River, near the *Pyramids*, and not on this side where *Cairo* stands.

The 9th of this Month they cryed about Town *Ouf alla*, that the River was risen sixteen Cubits high. The next day, being S. *Laurences* day, they cut through the *Calitz* with Ceremony; but there was no great rejoycings, because the *Pacha* had observ'd that before, and every *Pacha* performs it but once in his time.

On the 18th of the same Month there happen'd a mischance to a *French* Merchant, which discovers the wonderful jealousie of the *Turks*. As this Merchant was taking the air at a Window of his house in the Even, on the *Calitz* side, a *Janissary* that lived over against him, thinking that he made signs to his Women and Slaves, shot off a Pistol at him, and wounded him in the hand. The *French* Consul could never obtain from the Justice of *Cairo* to cause this Villain to be punish'd.

On the first of *September*, Monsieur *de Bonnecorse*, before Consul of *Seyda*, succeeded to Monsieur

ſieur *de Tyger*, before Conſul at *Cairo*, and landed at *Boulac*, in the company of many great Merchants, upon a great Bark well trim'd, with a Flag of the Arms of *France* on the Main Maſt.

At his arrival he ſaluted *Boulac* with five little Braſs-Pieces of Canon, which were at the Stern of his Ship. He landed not at the *Douane*, for the Conſuls are free from that Viſit, but in a pleaſant houſe upon the River, near the *Douane*, until he had got leave from the *Pacha* to go to *Cairo*. As ſoon as he had received it, he mounted on Horſeback without more ado, and rode into the City, with all the Merchants of his Nation riding on Aſſes. The *Pacha* ſent none to bid him welcome; only the *Venetian* Conſul ſent his Servants to meet him, and his Horſe.

The ſame day, one of thoſe Swimmers, whom I have already mentioned, ſwum all along the *Calitz*, according to the Cuſtom.

On the ſeventh of the Month, *Ibrahim Pacha* went from *Cairo* in Pomp.

On the 29th, I went with Monſieur *Bonnecorſe* to *Adelia*, a Suburb of *Cairo*, on the *North-Eaſt* ſide, where are the Tombs of the Kings of *Egypt*, to ſee the coming in of the new *Pacha*.

It is not amiſs to mention here two Cuſtoms, which all the *Pacha*'s ought to obſerve when they come firſt to this Government, and when they leave it.

Every *Pacha*, before he enters into *Cairo*, is bound to viſit the Tomb of *Sciech il Sciafei*, who is buried in the *Caraffe*, for he is the Protector of the *Ottoman* Family; for the *Turks* following the Doctrines of the *Mahometan* Religion, believe that

that he is able to obtain for them from their Prophet, a happy and peaceable Government: And when they depart, they are bound to render the ſame reſpects to the Tomb of *Sultan Cajed Bey*, though an Enemy of the *Ottoman* Race, and one of the laſt lawful Kings of *Egypt*, to thank him, becauſe he had ſuffered his Government to be without diſorders and diſgrace.

Theſe two Cuſtoms are ſo Religiouſly to be obſerved by the *Pacha's*, that the people of *Cairo* ſay, that they have ſeen ſome that have neglected or contemned them, to have been ſuddenly depoſed, and to have met with unhappineſs in their time.

I have heard ſay, that when *Sultan Selimus* had overcome the *Mamelucs*, he was afraid to go into *Cairo*, to take poſſeſſion of his Conqueſt, till *Sciech il Sciafei* appeared to him, to aſſure him, that he need not fear any thing. And that the next day when he made his Entry, an unknown perſon led his Horſe by the Bridle into the Town, and then vaniſh'd away.

When I had continued in ſo incommodious a City, as *Cairo* is to the *Francs*, twenty Months, the fear of ſome miſhap which might have befallen me if the *Turks* had known that I bought up their Books, cauſed me to think upon my departure; and to ſecure my ſelf, I imagin'd *Conſtantinople* to be the moſt fit for my purpoſe. I reſolved therefore to go thither: I left *Cairo* the 12th of *October*, 1673. to ſail to *Roſetta*; and becauſe the River was then fulleſt, a good Wind and a ſtrong Current carried us thither in two Nights and a day. From thence, I went aboard the ſame

day

day in a Vessel of a *Greek* bound for *Constantinople*. I landed at *Chio*, an Island of the *Archipelague*, the 25th of *November*, where I staid two Months and a few days, wondering at the delightsomness of this Island, and at the Civility of the Inhabitants to Strangers. I went to visit the famous Monastery of the Religious *Greeks* of *Neamoni*, or of the *Blessed and Only Virgin*: I saw the Library, and all the other Rarities of the Island. From thence I went to *Smyrna*, the 27th of *January*, 1674. where I arrived the second of *February*, and staid till the 13th of *March*. Then I went aboard with Sir *John Finch*, the King of *Englands* Embassadour of *Constantinople*, where I arrived the 24th of *March*, being *Holy Saturday*.

The 24th of *July* I went from *Constantinople* to the City *Brousse*, called by the *Europeans Bursia*, the chief Town of *Bythinia*, and the ancient Seat of the *Ottoman* Emperours, to see the Hot Baths, the Tombs, and the stately Mosques of these Emperours: I staid there about eight days. On the fourth of *September* I went to the Isle of *Chio* the second time, to see the gathering up of the *Mastick*, a sweet Gum, which begins the 14th of this Month, according to the *Greek* computation; and the 28th of *October* I returned to *Constaminople*.

On the second of *January*, 1676. the day that I was to depart with the *Caravan* to *Aleppo*, that I might return the third time to *Cairo*, I found my self oblig'd to go back for *France*; and because there was then no *French* Ships in that Haven bound for *France*, only a small Bark loaden

and

and bound for *Lisbon*, which was gone out of the Haven to wait for a good wind at the Islands near by. I went aboard that Vessel, with an intent to leave her at the first Port of the *Archipelagne*, where I might find some *French* Vessel bound for *France*. I found one according to my desire; for a furious Storm forced us to run into *Suda*, in the Island of *Candy*. The 18th of this Month, I had news from the *French* Consul of *Canea*, that there was a Vessel of *Provence* ready to set Sail for *Thoulon*; I left therefore my Bark, to ride to *Canea*, in the company of many Persons on Horseback, whom the Consul sent to meet me. The 24th we set sail for *Milo*, where we arrived the 26th day of the Month: There we stopt eight days. The 20th of *February* we landed at *Genoa*, where we staid one day; and the 24th of this Month we arrived happily at *Thoulon*, and the 22th of *April* I returned to *Paris*, after five full years Travelling.

FINIS.

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